

Revised and Enlarged.

Second Edition.

C O R R E S P O N D E N C E C O U R S E

Of Instruction in the Science of

P S Y C H R A T I S M

Or Prowess of the Human Mind

BY ALBERT VERNON

Embracing a Comprehensive Explanation of

Psychology, Mental Science, Animal Magnetism, Personal Magnetism,

Mental and Magnetic Healing. Suggestive Therapeutics

Hypnotism, Mesmerism, &c., &c.

Maternal Impressions, Mental and Physical Development.

CHARACTER READING,

(Palmistry, Physiognomy, Phrenology and Graphology.)

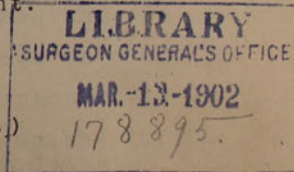
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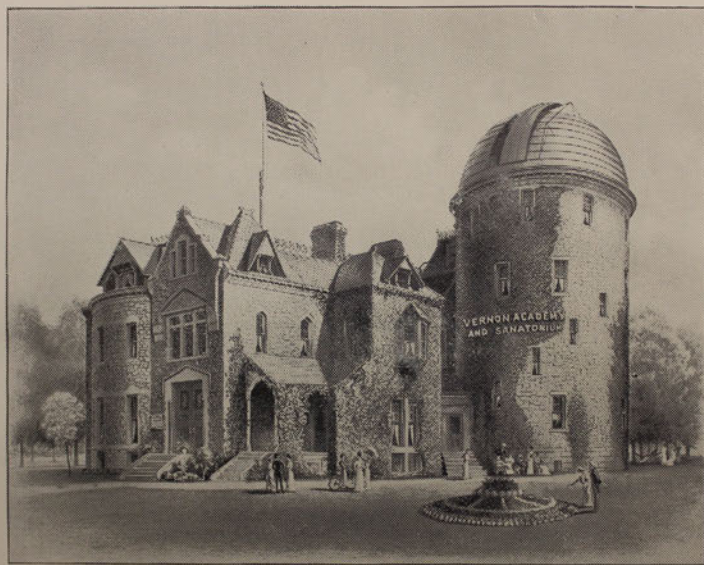
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Rochester, N. Y., U.S.A.





Albert Vernon



VERNON ACADEMY OF MENTAL SCIENCES AND VERNON SANATORIUM.

Formerly the celebrated Warner Observartory.

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INTRODUCTION.

You are now entering upon the study of one of the grandest sciences known to man, and the one that deals directly with the vital interests of humanity. You have given me the opportunity of teaching you and I trust that I may merit the confidence which you have imposed in me, and that when you have proved successful in utilizing the knowledge I will impart you will feel that you may still rely on me as a teacher and friend for future assistance.

The lessons which make up this course of instruction and the thoughts which are given in the following pages, are designed to teach, to enlighten, to instruct in the truest sense of the words.

Not to mystify or mislead you by making ridiculous and absurd claims, or simply outlining sky-scraping theories which one would have to die to prove, but telling you frankly and honestly what is genuine and possible; explaining and defining it thoroughly, as well as pointing out to you what is impossible, fakiry, and the work of charlatans.

You are now one of my pupils and I stand to you in the light of teacher. All that I ask of you is attention and perseverance. If you will give me these, your success as an operator in these sciences, dealing with the development and enlightenment of man's highest attributes, is as certain as that the god of day enlightens the terrestrial world.

I ask your co-operation, and in asking this I am simply seeking the means of accomplishing your own success. You well know that no teacher, however proficient in a knowledge of his subject he may be, can make a success of a pupil who does not care to learn and will not follow the instructions. Hence, I ask your co-operation, and on my part guarantee to teach you and give you my best effort in every branch of the work.

In taking up the study I trust that you will start in with a determination to master it and have but one end in view--that of bettering your condition; and if you will keep the thought ever before you that in devoting yourself faithfully to the lessons, you are surely hastening

the attainment of this end, I will have no trouble in teaching you, and before you are aware of it you will become master of yourself, as well as having developed your personal magnetism, self-reliance, confidence, independence, and a wonderful power to influence those you come in contact with. There are always leaders in every circle, YOU can be one.

There are many courses of instruction in "Hypnotism," and Personal Magnetism as you are well aware; but I sincerely trust you will not confound this course of instruction with the so-called lessons in hypnotism, for, while in this course you are taught how to accomplish the various tests, heretofore called hypnotic phenomena, and instructed in the theories and methods of their production, you are, at the same time, given the truth and convinced beyond any possibility of doubt that "Hypnotism" was simply a name originally given to the allied phenomena by one who knew not the controlling force and since then accepted by the masses.

I am not attempting to teach you simply hypnotism, but Psycratism, Mental

Science, Will Force, the true science of mind-power, through which all physic phenomena are made possible, and the heretofore called Occult phenomenas are fully explained. It is my desire to treat the subject wholly from an elevated, scientific, educational standpoint, and this work will supply a long felt want,--a condensed, reliable, and thoroughly explanatory treatise on this vitally important and extremely interesting subject, giving the reader all that is really known without his having to wade through thousands of pages of dry theory without any Practical illustrations.

In the hustle and bustle of business life few men stop to realize the tremendous power of their own minds or the valuable faculties that lay dormant within them which need but to be developed in order to increase a thousand-fold their possibilities.

It is my aim to use the simplest language possible to express my meaning, as I am not endeavoring to compose this work for its literary proficiency, but to make so clear and plain every thought suggested, every principle outlined, that you are not compelled to accept my ideas by blind faith, or on

account of the statements being made by one who has had a broad experience, but because the hypothesis is so sound, the claims so reasonable, and the explanations so plain and true, that it will appeal to your own judgment as being correct. The development and exercise of the possibilities outlined are of untold value to men in all walks of life, especially those whose business is to sway the minds of other men.

I will not individually attack the courses I have referred to above, as it would require too much space to even call your attention to the numerous absurd and impossible claims made in them or the many old and long ago exploded ideas which have been copied from authors whose experiments were made years ago when the subject was but little understood. I will simply state unhesitatingly that, although I believe I am in possession of, and have carefully scrutinized every course on the market, I have not found one that is confined strictly to scientific facts, that is thoroughly reliable, and does not make some misleading or exaggerated statements. In some instances they evade explanations, again shroud certain portions of the subject with

a veil of mystery. In this work you will find some radical departures from the old theories.

It is my earnest endeavor to clear away the clouds of mystery, superstition and ignorance that have hovered over this much abused and little understood subject, and awake mankind to the realization of the importance of developing his higher and nobler attributes--his mind--that which in reality distinguishes him or all that makes him better than his dog, his horse, or the brute creation. Outlining the great possibilities of man bettering both his mental and physical condition through a clearer understanding and development of his mind power.

Hypnotism is not the only misnomer given to the science since it became known to man that there was a hidden force within himself capable of being used for self-development and the uplifting of the human race. It has been called Psychology, Animal Magnetism, Mental or Animal Electricity, Neurology, Patheism, Etherology, Psycodunamy, Electro-biology and Mesmerism--none of which names has ever even touched upon

the nature of the power which makes the phenomena possible, or given the student any idea of the meaning of its application. Psychology means mind learning and Psycodunamy mind power. These are the only ones which even hint at the truth. Mesmerism, was named after Mesmer by himself, because he was unable to account for the possession of the power, and as will readily be seen, it means nothing to the seeker for truth. Mesmer's first theory was that the stars influenced men, but after seeing some experiments with magnets decided that men could also influence each other by the use of magnets, and worked with them, using them in making passes over diseased bodies. Later he adopted the theory of a magnetic fluid, claiming that a fluid of magnetism passed from one person to another when in contact and worked with his hands without the use of magnets.

When Braid gave the name "Hypnotism" to the science, he did so on the theory that no phenomena could be produced except through the "Sleep" condition, and if this were true the term Hypnotism would not be so far

from correct. This name was, however, accepted by the men of his time, because it was considered a compromise, sufficiently non-committal to entitle it to recognition. Braid never understood his own power or the power of suggestion and, consequently, his methods are of little value to the student.

In Hudson's explanation of the theory of the duality of the mind he comes, as will be found later in the lessons, nearer the truth than any writer down to the present time.

Before we take up the instruction let me impress two things upon your mind, and those are, to begin at the beginning master each lesson before you proceed to the next. Do not make the error of skipping through the lessons and attempting to master the higher phases before you understand the fundamental principles of the science. It is impossible to succeed in that way. You may, it is true, obtain a knowledge of the possibilities of the science, but that knowledge will be superficial and of little value when you wish to accomplish some of the

higher phenomena or develop the power of personal magnetism within yourself. You certainly would not attempt to solve a problem in equations without knowing something of addition. On this same principle. neither should you expect to cultivate your personal magnetism, and mind power, develop clairvoyance, be successful in producing anesthesia, or accomplishing any of the higher phases without an understanding of the law of suggestion and the principle of the duality of the mind. For this all-important reason you must keep before you always the injunction "Begin at the beginning."

I have a reason for making every statement, and the preliminary instructions which I give you are based on practical experience, so that you may be assured that when I ask you to study the lessons systematically it is because I know that it is the only way to obtain the best and self-satisfying results. I well understand the temptation it is for you to experiment, and am aware of the natural curiosity in each and every one, and you may be tempted to see what you can do in

treating some disease or in accomplishing some test usually possible only when the science has been mastered.

"Master one lesson before you proceed to the next." Each lesson is complete in itself in so far as the following lessons are concerned. Be positive that you understand every thought expressed. If there is anything in the lessons which you do not clearly understand, do not skip it, but give me the opportunity of enlightening you. I want you to have a right and clear conception of every lesson. I have undertaken to teach you and I will fulfill my promise to the letter.

If you will do as I request; if you will faithfully follow my instructions and come to me for help when anything is not clear and plain to you, I will write you personally and further explain any thought that you do not fully understand. Failure is impossible if my methods are fully understood, thoroughly mastered, and if you put into daily practice the suggestions which I will give you herein; use them constantly in your everyday business or social duties, apply them with

confidence and determination, and I assure you unlimited success.

LESSON I.--WHAT PSYCHRATISM IS.

Psychratism, pronounced Sy-cra-tism, is the Science of the Superior Power of the Mind. I have created the word by the joining of the Greek roots Psychos,--which means Mind, or Soul, and Kratos,--which means prowess, superior power, mastery, sway, power over. By joining these two words we get the word Psychratism, as the last syllable of the first root and the first one of the second are of the same sound, it is permissible to join the two by running these two connecting syllables into one thus making a euphonious whole. The "ism" means simply a condition. Psychratism embraces all the phenomena of mind power--hypnotism, magnetism, clairvoyance, telepathy, etc., and the phenomena are termed Psychratic phenomena, because they are brought about by Psychratism or mind power. This, as you will readily see, is the first and only correct name ever given to the science, which fully and accurately describes not only the various phenomena, not simply a "condition pro-

duced"--as in "Hypnotism"--but the true underlying power that makes all psychic phenomena possible.

LESSON II--DUALITY OF THE HUMAN MIND.

First of all, as a working hypothesis, I shall endeavor to explain as clearly as possible the generally accepted doctrine of the duality of the human mind. The two minds will be termed respectively, the objective or conscious mind, and the subjective or unconscious mind.

The OBJECTIVE MIND is the outer or conscious mind, the mind with which man reasons, and which is responsive (when in a normal state) to the appeals of the five senses, which are its means of observation. The highest function of the objective mind is that of reasoning, and this is the greatest difference between the two minds. It cannot be controlled against its reason or the evidence of the senses, by any suggestion, no matter how potent. It is this mind that controls the conscious muscles of the body through the instrumentality of the motor nervous system; that is the muscles of the body which are controlled by

man's own will power, such as the bending of the arm, or the movement of any muscle which man can control at will.

The SUBJECTIVE MIND is the inner or unconscious mind; it is entirely devoid of reasoning powers, knows no argument, but takes for granted any impression made upon it, and will obey every suggestion and respond to every command with unquestioning obedience, even though it be an impossible or ridiculous command, when the objective mind is inactive or servient to the will of another.

The functions or attributes of the subjective mind, I will term the "Sixth sense." This mind controls the involuntary muscles of the body through the instrumentality of the sensory nervous system, and has complete control over the actions of the internal organs, which man has no objective or conscious control of.

All of the internal organs of the body are constantly performing their respective duties without man's thought or objective control, yet the muscular actions of these organs are controlled by mind intelligence,

as there must always be a thought or mental action before a physical movement. For instance: If you lay your hand out flat, it will remain in that position until the objective mind, through the motor nervous system, or the subjective mind through the sensory nervous system excites the muscles which control the hand and cause them to contract and relax, the joints to bend and the hand to move, in fact, the entire body would be helpless and motionless without the mind (through the nervous systems) exciting the muscles into activity. Either mind can through the different nervous systems cause the voluntary muscles to move, but the objective mind cannot materially affect the involuntary muscles that control the internal organs. For example: The objective mind wants to close the hand, and it has the power to do so. Again, if you stick a pin in a man's hand when he is not aware that you are going to do so, he will involuntarily jerk it away; or, if you fall you involuntarily throw out your hands to save yourself without stopping to think about it. The two latter would be cases where the involuntary

or subjective mind controlled the voluntary muscles, the same as the voluntary or objective mind does. It is evident then, that the subjective mind can control the conscious or voluntary muscles, as well as the involuntary. But the objective mind cannot fully control the involuntary muscles; as for example: A man cannot cause his heart or other internal organs to respond to his commands, but proof that the subjective mind does control them lies in the fact that when the objective mind has been relaxed, set aside, or put to sleep by another, these organs will respond and obey the commands of the operator, or the one who is en-rapport with the subject or patient.

The muscles of the heart, in fact all the muscles which cause the action of the internal organs, which are constantly performing their duties without man's thought, and those over which he has no conscious control, are being controlled by the subjective mind without any action of the objective mind. As is proven by the fact that the internal organs continue in their action, whether man is awake (objectively conscious) or

whether he is asleep (objectively unconscious). This fact carefully considered, proves to the thinking mind, that the subjective mind unquestionably controls the involuntary organs of the body, and doing so when man's outer mind is occupied in other thoughts, or relaxed in unconscious sleep is proof conclusive that man has a dual mind. It is also proof that the subjective mind controls the internal organs, which fact makes it possible to cure disease, mental or physical, through mind power, by setting aside man's objective mind so that the curative or beneficial suggestions of the healer are accepted by the patient's subjective mind, that mind which has complete control over the internal organs of the body

You must bear in mind always the fundamental fact that the "Objective Mind" is merely a function of the physical brain and is the controlling power of man in his normal condition. The Subjective mind is the higher mind, or, the mind that is in fact, closely allied to or a part of the very soul of man, and can be impressed only when the objective mind has been relieved from duty, either through natural sleep, the will

of another in suggestion or by the voluntary act of the objective mind itself, as when one induces the hypnotic condition in himself. I want this fully understood so will briefly repeat. The subjective mind constantly controls the involuntary organs of the body, such as the muscles, of the heart, stomach, intestines, in fact, all the organs necessary for sustaining life; although you have no objective consciousness of this subjective mental control. This mind working independently of the objective mind proves the theory of the duality or doubleness of mind. You know that no person has power to control the muscles of his heart, stomach, and similar organs, yet every muscle that is contracted or relaxed only does so after having been first dictated to or directed by the mind; as no muscle can move without a mental impulse to excite its action, and as the action of the muscles of these organs is without the province of the objective mind there must necessarily be a controlling mind power working independently of the objective faculties. Because of this fact Suggestion is a valuable factor in the treatment of disease, as the subjective mind

has complete control over every atom of the physical organization.

LESSON III--SUGGESTION AND ITS INFLUENCE.

What is suggestion? It is a knowledge, a thought, an intelligence formulated in one mind and transmitted or given out to another.

Suggestion is the foundation on which the law of Psychraticism is based. When one understands suggestion in its truest and broadest sense he has the pass-key to the secrets and possibilities of Psychratic power, Suggestion may not be a spoken thought, need not necessarily be an uttered word. It may be a thought conveyed by a motion, a gesture, almost imperceptible to the eye. It may be a silence, as you can readily understand that no more potent suggestion is transferred than by waiting for a statement or the words you have uttered to take effect when the same words would lose one half of their impressive power if immediately followed by another statement. You need not be told that oftentimes one has but to sit in a certain position, or wear a certain expression to give a suggestion or convey intelligence to another of what is in the mind. I

could enumerate hundreds of different ways of giving suggestions, as by emphasis in the voice, expression of eyes, mouth, a touch, a gesture, etc.; but I trust I have made myself clear to you, and when I say that a suggestion is simply an intelligence conveyed from one mind to another, impress it well upon your mind, and in the lessons which follow do not confound the meaning; but when the word "Suggestion" is used take it not necessarily as an uttered word or statement, but in its true sense.

In the higher phases of the science--as in Telepathy, Clairvoyance, etc.--you will find that Suggestion is used by thought transference when not a syllable is uttered, not a movement made, when the operator might be made of stone for all outward sign; but it is Suggestion as truly as though he had spoken the thought aloud and impressed it by emphasis and gesture.

A Suggestion once given goes on forever unless recalled by the one who gave it. For instance: If I make a statement to you, or in any way convey to you an idea, a thought, even if it be contrary to your own

opinion, that Suggestion remains in your mind (although, perhaps, unaccepted) unless I remove it by a contrary statement or a retraction.

LESSON IV--SCIENTIFIC LAW OF SUGGESTION.

By "Scientific Law of Suggestion," I mean making a statement in which you answer the question in asking it. For instance: You should say, "You WANT to do this, don't you?" or, "You LIKE this," instead of saying, "DO you want, etc.?" This law SHOULD BE OBSERVED ALWAYS. Many times, you can almost compel your subject to answer as you wish him to by observing this law of suggesting the desired reply in your interrogation, making your suggestion positive and with an air of confidence. The secret of success with a salesman, who is endeavoring to sell goods, is to say, "YOU WANT these goods, don't you?" or, "THIS IS just the article you WANT, ISN'T IT?" emphasizing the "WANT," instead of saying, "DO you want these goods?" After you have endeavored to make a favorable impression upon the mind of the one whom you are trying to influence by enumerating the good qualities of the article, never finish

your appeal to him with "DO you want it?" but always say, "IT IS JUST WHAT YOU WANT, isn't it?" or, "YOU WANT IT, don't you?" Look him steadily in the eyes with an expression of expectancy of his answering in the affirmative, and pause for a reply to the question, holding the gaze and expression of your eyes as described in lesson 9, "Influencing Power of the Eyes," until he answers. There is a wonderful tendency for an affirmative answer to coincide with the answer you have suggested in asking the question. This is what is known to lawyers as a "leading question." In examining a witness they usually say "YOU WERE at such a place at such a time, were you not?" rather than "WERE you at such a place at such a time," or, "WHERE were you at such a time?" and in addressing a jury they always say "Gentlemen, YOU KNOW that such and such," instead of "Gentlemen, DO you know--" Always bear in mind this lesson, "ANSWER YOUR OWN QUESTION IN ASKING IT." Master it and you have one of the important secrets of success. Few realize how susceptible the human mind is to the influence of "a leading question."

It is undoubtedly true that environment which is, in reality, suggestion, plays a greater part, or has more influence, in man's life than the natural tendencies of heredity, which the world knows has always been a wonderful factor in man's destiny.

LESSON V--PSYCHO AND SUGGESTIVE THERAPEUTICS--METHODS OF THE CHARCOT
AND NANCY SCHOOLS.

The methods of the two French Medical Institutions--Nancy and Charcot--differ very slightly. They work, of course, under the suggestion theory as the all-important factor, but the claims they make as to the condition of the mind which is susceptible to the influence of Psychratic suggestion differ radically. Charcot claims that only a mind diseased is capable of susceptibility to Psychratic suggestion and that only such minds and diseases coming under the general head of hysteria can be successfully treated in this way. On the other hand, Liebault and Bernheim of the Nancy school claim that persons of sound mind can best be treated. But they also claim that oral sug-

gestion is necessary. The fallacy of Charcot's theories is evident and his ideas in this particular are not accepted by the profession to-day. Liebault's theory of the necessity of sound mind is correct and is the one I have proven and given you all through the course, but the idea which the Nancy school advocates, that oral suggestion is absolutely necessary, falls to pieces in the light of demonstration which you yourself have, in all probability, by this time experienced, as you can oftentimes, when a subject is in a comfortable position, cause him to go soundly to sleep by gently stroking his head, or again, by looking him steadily in the eyes, with your mind concentrated upon his going to sleep, bring about the same result as if oral suggestions were used.

LESSON VI--CONFIDENCE.

Be confident! Do not attempt to do anything, no matter whether it be in the simple or higher phases of the science, unless you have implicit faith in your ability; unless you know and believe without doubt that

the thing CAN be done and YOU CAN DO IT. CONFIDENCE will do as much toward your ultimate success as any one factor. In truth, it is almost impossible for you to succeed unless you believe you can, as it helps to throw force and earnestness into your suggestions. So that I cannot lay to much stress on the command, "Be confident"--have faith in your ability. In the beginning, you have not personal experience to aid you to success and you must accept the truth without question. One good result will give you more confidence in yourself, but until then, and in the preliminary work, you must simply say "I WILL," and prove your statement.

God made man comparatively equal. There is a latent power within us all, and it depends upon you whether you develop and cultivate this unseen intangible force and become a master, a leader among men, or whether you are content with being a slave to the will of others without any personality of your own, a victim to the influences and environment that surround you.

If you will carefully follow the suggestions given herein, you can develop your personal magnetism, or personality, learn to have confidence in yourself and your ability, and thereby make a thousand fold more out of the opportunities that surround you. If you could but realize the tremendous power that lies dormant within you, and wake up to a full realization of the almost boundless possibilities, you would be overwhelmed with the success of your efforts.

I cannot lay too much stress upon the importance of being confident of success. There is no truer saying than, "Where there is a will there is a way". If you are seemingly unsuccessful, and things apparently go against you, is it not because you undertake the task without any confidence in your being successful? In fact, almost feeling and believing that you will fail? This being the case, it is not strange that you should fail, in fact, it would be stranger still if you should succeed by going at anything in this half-hearted, doubting way. For, "as a man thinketh so is he," and "according to your faith be it unto

you" Resolve then to develop this latent power; do not become discouraged. If you feel that you are lacking in this respect, so much more important is it then, that you should fully master these instructions; do not give up even if you fail on the outset, or are unsuccessful in the first few attempts, for one who would give up in despair at the first disappointment, is one who has no personality, no determination, or will-power, and never can expect to amount to anything or be successful in any undertaking in life. It is he who is determined and takes hold with more vigor and earnestness than ever after minor failures that ultimately becomes the most successful. Great things, great developments and the acquirement of tremendous psychic power cannot be expected immediately, or without some effort, some will-power, some determination on your part.

If you are not what you would like to be; if you are not getting the most out of life, embrace this opportunity, study hard and thoroughly these instructions. If there is anything that you do not fully

understand, write me personally, enclosing a stamp for reply, and I will give you further instructions, illustrations, or comparisons that will assist you in thoroughly mastering this science, and acquiring this most valuable power.

LESSON VII--PERSEVERANCE.

It is barely possible you will not succeed in some of your first attempts, but do not give up. If you become discouraged then you have rung the death knell of your success. If you do not succeed at first there are good reasons for it: You have not followed the instructions carefully; or you have lacked confidence in yourself. Remember, you must show by every word by every act, by every gesture, and by your general pose that you are confident and positive of every assertion you make, and there is no questioning your statements. By positively, earnestly, and forcibly using the scientific law of suggestion, (answering your questions in the asking) and strengthening your declarations by your general positive attitude and confident manner you can influence

the most determined of men.

Perseverance is as much your friend in your work as any one thing. The old saying, "Try, try again," must be one of your mottoes. I was discouraged many times in my investigations, and experiments, but to-day I do not acknowledge a superior in Psychratism. I have gone through the trials you are experiencing and only ask you to do as I instruct you, and you are bound to be successful.

LESSON VIII--POWER OF THE HUMAN VOICE.

You must understand your own voice and the way to use it. In giving suggestions orally there is no greater or more influential agent than inflection of the human voice.

It has been known for years that many people are able to influence those they come in contact with to a wonderful degree by their voice. Not because of its particular tone, a high pitch, or a heavy voice, an extremely sweet, soft, or a rough hoarse voice, but it is the tone or air of positiveness in the voice, accompanied by the proper emphasis

that carries with it this wonderful power to influence. For example: If you are trying to sell a watch you would not say "that IS a good watch," or "that is a good WATCH," but you would say "that is a GOOD watch." Always put the stress and emphasis upon the words the meaning of which would, if sufficiently impressed upon the mind, have a tendency to influence. Or to make a still deeper impression upon the mind, you should observe the instructions in lesson 4--The Scientific Law of Suggestion--and combine the emphasis with this way of asking the question and say "YOU OUGHT TO HAVE that WATCH," "it is JUST the watch for you, and you WANT IT, don't you?"

To be successful in Psychratic phenomena you must train your voice as you would train your hand if you should desire to be a good penman. You would have to practice and train the hand to shade the letters unconsciously and while your personality would show in your writing as it would in your voice, practice and the unconscious use and following of certain laws would make the writing perfect as it would the influ-

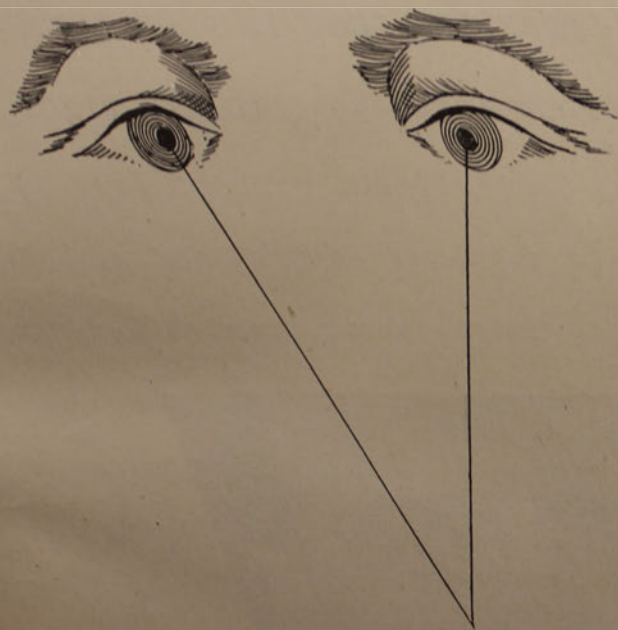
ence of the voice. Thus, you must have absolute control of your voice and understand fully the importance of inflexion and emphasis so that you may give your suggestions with unconscious stress in the proper place and let your actions, as your voice does, show the earnestness and implicit confidence you have in your work.

Make your suggestions firmly, not too fast, and lay positive stress on the word or words which embody the suggestion you wish to convey.

LESSON IX--POWER OF THE EYES.

Some writers on the subject of how to influence others with the eyes, tell you to look "at the root of the nose." The absurdity of this instruction will be apparent to you when you have finished this lesson. For illustration: Hold your finger about a foot from your eyes and look at the tip of it. What is the nature of the gaze? Is it not crossed or converged? You can see this more clearly by bringing the point of the finger still closer. Now, if you sit or stand before a person and concentrate or direct your gaze at the point between the eyes, the gaze must necessarily be

crossed, or at least turned inward, and you will find, as you probably well know, that when you bring your eyes close to the face of the person and look at a given point with both eyes, your eyes will be turned inward. See illustration.



AN EXPRESSION WITHOUT FORCE.

Your judgment will tell you that a person who is "crossed-eyed", or who looks in such a manner could never develop any special power with his eyes.

The gaze would lose its power and intensity. The direct gaze is the only one to cultivate, and the only one that has a fascinating influence.

In order to develop this fascinating or influencing gaze, you must look straight into the eyes of the one you want to influence, and direct the gaze of each of your eyes into the eye directly opposite, that is your right eye should look straight into his left, and your left eye into his right, see illustration.



THE CORRECT OR OVERPOWERING GAZE.

To do this you must apparently look THROUGH the eyes as if looking at something far beyond, or as if the other person's eyes were openings similar to opera glasses and you were looking through them, not AT them. Do not look with a vacant stare, but intently and with your mind concentrated upon the suggestion you are giving.

It will require considerable practice before you are able to accomplish this, as the natural tendency of the eyes is to both look at the same object, and the attempt to see clearly, involuntarily turns both eyes upon the object you are looking at, and then you lose this gaze. When this gaze is acquired, the muscles that turn the eye balls are at rest the same as when your eyes are closed, or you are asleep, and each eye is looking or pointing, as it were, straight forward, and the muscles of accommodation of sight are entirely relaxed. There is then no strain upon the eyes as there would be in the effort of actually seeing, and the eyes can be held in this position without even winking for a long time, if necessary. With this

fascinating or fixed gaze, the whole expression of the eyes is different, and takes on a stern, impressive appearance without looking fierce or cross. If you are looking with this independent gaze into each eye, the pupils of your eyes will dilate. This set gaze, with the accompanying dilation of the pupils, gives the eyes a strong commanding expression, and as I have stated above the relaxation of the accommodation or focusing of the eyes, makes it possible and easy to hold this strong steady gaze for a long time without winking, your eyes watering or showing any symptoms of weakness or tiring. It is this steady piercing gaze, that fascinates or overcomes in the same manner as you have heard of certain animals fascinating people or other animals. This acquirement is of great value and warrants persistent effort and repeated trials until you are able to gain this control of your eyes. Remember that when your eyes are set in this manner you have relaxed the power of accommodation of your eyes, the pupils are dilated, and you cannot see distinctly the eyes of your subject, for the reason that your eyes

are, as it were, focused way beyond--or set like one in a "brown study" or, as you might say "Looking into vacancy," but to the one you are looking at, (if close to him) they have a very commanding and powerful expression.

Again, when you are looking directly at a person's eyes with this gaze, YOU will not be influenced by their facial expression or eyes on account of your not seeing them clearly. As when you have this fixed gaze, you are really not looking at their eyes, but through them, and do not see distinctly. You are not, therefore, influenced by their expression. It is evident then, that this development has a two-fold value:-the power to influence, and a fortification against the gaze and influence of others.

Let me repeat, this gaze is VERY VALUABLE and although you may not learn to do it at once, you will be a thousand times repaid if you practice until you have accomplished it. All can learn it but it takes some a long time.

LESSON X--THE LAW OF IMITATION.

The extent to which mankind imitates one another, is far greater than the average man has ever realized. We are all natural born imitators; it is manifest in the child long before he shows any signs of intelligence. From birth until death, at a ripe old age, man is constantly influenced by the surroundings and environments that have led him all through life. We are all of us influenced every day of our lives by those with whom we come in contact, and none of us are proof against this tendency.

The constant repetition of any example set before a man, leaves its impress upon the soul, and will in time induce him to unconsciously imitate, although it may be something that in the beginning is contrary to his own judgment, personality or moral consciousness. Hence, the importance of shunning evil companions and immoral associations, as the strongest and most determined man will eventually succumb to a greater or less degree to the examples and environments that surround them. The

man who thinks he is strong minded, independent, self-reliant, has a will of his own, and cares little for what others say or do, is unconsciously imitating his neighbors every day, and may be influenced even by children, or those who are far beneath him in an intellectual or social sphere. Perhaps you hardly realize the truth of this statement, but note these facts: Experiments have been made by taking a newly born babe and having it cared for in an isolated place where there were no human voices, and the attendant instructed never to speak to the child. With these surroundings they have always imitated the swacking of a goose, the bleating of a sheep, or the barking of a dog, which sounds were repeatedly made in their presence for the purpose of the experiment, instead of attempting to talk or make the sounds which a child usually hears; this proves that the child's learning to talk, in fact, the greater part of his early education is due to imitation, not to natural intelligence.

Who has not noticed a child in his play endeavor to imitate the sayings and actions of others?

Again, as the styles change from year to year, we all want to keep in line; that in different localities to a great extent, the people act, talk, think and dress alike. I have noticed many times in my travels that in certain cities I would see a particular style of architecture, and find many repetitions of the same idea in that city, or section, when I have never observed it elsewhere. I have often found certain customs prevalent among people which seem to be confined to their locality. Did you ever notice in a room full of company if you yawn, a number, if not all will do likewise? Again, in almost any little gathering, if you speak of being too warm, too cold, thirsty, or tired and sleepy, you will find a number will express themselves or at least show signs of feeling likewise, when prior to your suggestion, they had experienced no such feelings. Again, if you start to whistle or hum a familiar air, after you have stopped possibly but a few minutes, or

perhaps an hour later, someone who was in your presence will unconsciously continue the same selection.

Man is born an imitator; a great amount of his education is acquired by imitation, and while oral suggestions have a wonderful effect upon him, the inborn tendency to imitate prompts his mind and directs his actions to a marked degree.

LESSON XI--CONCENTRATION OF MIND.

To be able to concentrate one's mind is very valuable, and the development of this faculty is worth persistent effort upon your part. Very few fully appreciate what it is worth to man through life to be able to concentrate his mind, or to center all his mental energy upon one thing at a time. A moment's consideration will convince you that it is of greater value than perhaps you have ever realized, to be able to throw your whole sole into the work you are doing, as when a man's whole mind and attention is thoroughly concentrated upon any one thing, he is able to accomplish much more, and retain that which he has learned

much longer than if his mind is scattered, his thoughts divided, and his attention only partially consumed with the subject at hand. For instance: You can commit to memory a certain amount of matter much quicker and retain it longer if you are thoroughly interested in it and give it your undivided attention, than you could if you were disinterested, your attention detracted by surrounding influences, a feeling that you ought to be doing something else, or anything that would interfere with your complete concentration of mind. It is the man who is able to throw his whole soul into his work and become so entirely wrapt up in it that he is not affected by surrounding influences who is the most successful in his undertakings. Every thought, the recognition of every intelligence consumes a certain amount of mind energy; therefore, every thought foreign to the subject you are working with, is detrimental, and is an obstacle between you and your greatest possibilities. For instance; a lawyer cannot give one of his clients his best effort in searching out valuable points in his case if his mind is filled, or

partially consumed with the facts or prominent features in some other case. It is, therefore, necessary that those engaged in this profession, to be successful must develop the faculty or ability of so thoroughly concentrating their minds upon the one question before them, that everything else becomes a blank, they are thereby able to accomplish a thousand-fold more than they could otherwise. This acquirement, or the development of this faculty is of inestimable value to any one, no matter what his vocation may be, as all can succeed best when they undertake their tasks--not in a half-hearted way--but with their whole soul wrapt up in their work.

The best method that I know of for developing concentration of mind is for you to go into a room alone and write a word on a piece of blank paper; look intently at the word until you have its outlines fixed in your mind, then close your eyes and keep the word as it appears on the sheet in your mind as long as is possible without a break in the thought. You must be able to trace the outlines of the word clearly.

Then take two words, and so on. After a time you will be able to keep your mind steadily upon a thought for a great length of time. Another good way is to gaze at a blank wall and imagine a scene or picture on the wall, keeping your thoughts concentrated upon the mental picture as long as you can. It will be hard at first, but you will find within a very short time how easy of accomplishment this is. When you have mastered concentration of mind you hold in your hands one of the best means of bringing about desired results in any phase of the science. When attempting to influence any one it is necessary that you enter into the spirit of your own suggestions and what you desire to accomplish. You cannot do this unless you have your mind concentrated on what you are doing and are able, as it were, to throw your whole soul into it, and by your actions and gestures intensify the thought expressed.

LESSON XII--PERSONAL MAGNETISM AND ITS VALUE.

Personal Magnetism is the quality in a person which unconsciously attracts another. It is the ability one possessing it has to enforce

his opinions or ideas on another so that they are accepted. It is the intangible power in a person which unconsciously sways the minds of others. When an orator holds his audience spellbound, as it were, during his address, he does so through his Personal Magnetism. You may not agree with him in his version of the subject he is discussing, but the force of his personality impresses itself upon you and you enjoy the lecture. Why is it that the church of a noted divine is crowded, or why is it that he is noted? Do you go to a particular church to hear a sermon alone? No, you go to the church to enjoy or be benefitted by the influence of the personality of the speaker. The minister who is famous in his community for his sermons, has become so not for the reason that he chose good texts or because he was especially learned in the particular subjects on which he spoke; but on account of his being able to hold the congregation by the force of his voice and manner of delivery--in other words, by his Personal Magnetism.

The salesman who is grandly successful is not so because he happens

to have an exceptional line of goods or because the people need what he has to sell, but rather because he has within himself the power of making his patrons believe that his goods are the best and that they want them. The same man would be successful in selling an inferior article, while another man might not have any success in disposing of the best stock in the market. You can readily see that this quality termed personal magnetism is essential to success and that a person who has little of it has an uphill road before him no matter what his sphere in life. In fact it is the key note to success in every undertaking.

LESSON XIII--VALUE OF GOOD HEALTH.

The first requisite for the acquirement of a magnetic personality is good health. You cannot have a great amount of personal influence if you have an impaired constitution and lack vitality. Disease or physical debility saps a portion of the natural ambition and activity from the system, therefore if you are lacking in this respect the first thing you should do toward the development of personal magnetism, is to build up

or strengthen your physical condition. You need not necessarily be of large stature or a trained athlete, but you will be more successful if enjoying good health, good spirits, and filled with physical as well as mental energy.

With a well balanced physical constitution, a positive, energetic nature, a thorough understanding of the power of suggestion, the proper inflection in your voice, the development of the direct gaze with your eyes, and confidence in your ability, you are ready to undertake any task within the bonds of reason with every assurance of success.

You should train your eyes as I have explained in lesson IX--"Influencing Power of the Eyes"--so that you can look directly in the eyes of a man without flinching and hold his gaze. With the power derived by observing the Scientific Law of Suggestion, as explained in lesson IV and self confidence which you have acquired by this time, you are ready for any emergency, and should not hesitate to attempt any task, but have implicit faith in your ability to dominate. Your efforts will be

crowned with success according to your faith or confidence in yourself.

LESSON XIV--ANIMAL MAGNETISM.

There is a great difference in the opinions of prominent men regarding the existence or nature of animal magnetism. Some Magnetic Healers are adherents to the theory of "Magnetic Currents", and use specific motions or passes, such as, placing the thumbs on the temples and starting with the fingers on the forehead, make rotary motions with the hands so that the finger tips encircle the head while the contact on the temples is held with the thumbs; or, while standing behind a patient seated in a chair, place the fingers on the forehead, drawing the hands over the head to the base of the brain and break the contact quickly, making motions as if throwing some sticky substance from the fingers, and bring the hands back to the forehead again with a circular gesture, repeating the pass, or making various passes over the head and face, drawing the hands downward over the body, believing that it is necessary to make the passes in a specific manner, on the theory that there are currents of electricity or magnetism

circulating through the head and body, having defined courses, and that the electricity or magnetism emanating from the healers hands stimulates or intensifies when the passes are made in accordance with this theory of specified channels. On this belief they contend that passes in opposite directions produce detrimental effects.

My experience, however, has proven that it is unnecessary to make passes in any exact or specified manner. I believe that in making passes with contact over a diseased member or aching part, the pass is, in itself, a more powerful suggestion than the oral suggestion which should accompany it. The gentle, soothing touch in a massage treatment helps to stimulate the faith of both patient and operator, and, at the same time, the patient's consciousness of the soothing contact makes him forget, in a measure, his ailment or pain, and thus renders him more susceptible to the influence of the combined Suggestions. Again, the friction in rubbing (for you should always rub vigorously and stimulate the deep lying muscles by pinching them up, or kneading) increases the circulation

and arouses the nerves to activity, which is of valuable assistance in the treatment of many complaints. I am not, however, ready to state that there is no beneficial, vitalizing, life-giving quality, (whether it be of nerve vibration or of some form of magnetism or electricity,) transmitted from one body to another when coming in contact under proper conditions. In fact my own experience and the phenomenal success I have had in treating by combining massage with suggestion and concentration of mind, forces me to believe that there may be a healing influence in this method of treatment other than suggestion or manipulation.

LESSON XV--USE OF PERSONAL MAGNETISM IN BUSINESS.

Personal Magnetism, or a distinctive personality, is necessary to success in business. In this day, when competition is rife in every branch of trade and business, you cannot succeed unless you have a positive, attractive and commanding personality, which some persons have naturally and which all may acquire. The secret of success in business

is the ability to influence others by giving impressive suggestions. Now, supposing you wanted to sell something to a person, you should say "You want that, don't you?" emphasizing the first part of the suggestion, as I told you in a former lesson. Tell a man what he wants before you ask him if he wants it. If you go to a man for a position do not sit down in a relaxed condition; but if you sit at all, sit up straight and keep control of every muscle of your body, When the man turns to greet you as you introduce yourself or are presented, it is your opportunity to make a favorable impression.



MAKING A FAVORABLE IMPRESSION.

As you have learned in a preceding lesson, there is a struggle for supremacy instantly upon recognition, and it behooves you to be prepared

to take the mastery. Look the man directly in the eyes and concentrate your mind firmly on what you wish him to do. If you shake hands with him, you must do so firmly--grasp the hand as though you meant every word when you say, "I am glad to meet you," and say to yourself, mentally, "You like me," enforcing your thought with the motion of the hand shake. Do not relax for a moment, stand or sit upright and hold the mastery and you are sure to win. If you call upon a man for the purpose of getting his consent to some plan you have to submit or to get an affirmative answer to any request which you are to make, start to his office with a DETERMINATION that you will succeed. Be SURE YOU ARE GOING TO SUCCEED. If you feel doubtful, do not go at that time, wait until you have more confidence in yourself--until you have worked yourself up to believe that you cannot fail. If you find your man busy and not seemingly disposed to take time to talk with you, do not try to push your questions, but excuse yourself and call again, or a third or fourth time if necessary for you to find him with ample time

to give you an audience or willing and glad to see you. when approaching the object of your call, try, if possible, to have your man sitting in a low, comfortable chair, while you either stand or sit in a higher, straight-backed chair, so that he will be compelled to look upward at you when talking. Submit your proposition forcibly, not in an overbearing or conceited manner, but with an air of confidence in your statements. The reason why it is best to assume these positions is that the one sitting in a comfortable position unconsciously and naturally relaxes, and an upward gaze is weakening and he is, therefore, more easily influenced while the one standing or sitting above the other, with every atom of his vitality aroused and his mind consequently alert, is able to give forcible Psychratic suggestions.

LESSON XVI--USE OF PERSONAL MAGNETISM IN SOCIETY.

A man who is personally magnetic will be as influential and popular in society as he is successful in business.

A woman's standing in society depends largely upon her personal

magnetism and congenial disposition. If she is a leader in the social world, it is a foregone conclusion that she has personal magnetism, either natural or acquired. Here can easily be seen the necessity of good health. The woman who is a chronic invalid; who is languid, lacks ambition and vitality, always complaining, can never lead in social circles, no matter how beautiful or attractive, but the woman whose good health, pleasing manner and jovial spirits shines in her eyes and speak with every motion is the one, whether she is of large or small stature, fair or dark complexion, who will lead as surely as the sun shines. The woman that understands this power and uses it will become popular wherever she goes, and win the love and admiration of all classes.

If you are ambitious to become prominent in society study well the preceding lessons and develop this influencing power. Do not try to control by force or compulsion but by that unseen intangible power of mind, feeling at all times that you are second to no one, that all must

like you and without appearing haughty or too proud, estimate your own valuation, and others will honor you for it. Aim high; if you do not prize and respect yourself you cannot expect others to. The all important point in using your power to be a leader in society is to always appear pleasing and courteous at the same time you exert your mind power and positive independent personality.

LESSON XVII--HOW TO BECOME A GOOD SALESMAN.

The lessons contained herein are of more value to salesmen than to any other class of business men. The success of any person following this branch of business depends on his ability to present his goods in a way to convince the prospective buyer that he wants them. A person who cannot do this might better give up and enter some other field of labor, for which he may be better fitted. It is true that any man or woman who can talk well, presents a good appearance, and has a good article to sell, can succeed to a certain extent, but without the influence of personal magnetism it is impossible for them to reach the top round in the ladder

of success. In the first place, be in good health; have your animal spirits and vitality above par. If a traveling salesman, start on your trip with a WILL, think only of past successes and bright future prospects; forget the word "failure," and when you enter a man's business place, do so with a confident air, infuse a spirit of energy and prosperity into the atmosphere of the place and, above all, have confidence. Approach the prospective buyer in the same manner as you would if he had sent for you to purchase your goods. When you meet him look directly in his eyes and grasp his hand in good fellowship, your mind concentrated on the thought that he will take your goods. Should he seem disinclined to purchase, still be confident. The instant your mind accepts the suggestion that failure may be possible, your voice and manner unconsciously betrays this and you have lost the force of your argument. Be confident. Make your suggestions as you understand "The Scientific Law of Suggestion." Tell a man what he wants and repeat the suggestion. Do not ask him IF he wants to buy, as if you feared a refusal. It may take you a

long time to impress your customer's mind by the force of your argument that he wants your goods, but in the majority of cases you will be successful. Therefore make your suggestions firmly, confidently, and confine them to one or more plausible arguments and persevere. Do not give up. Even should you not succeed in selling him the first time, leave him in the same spirit with which you greeted him, and when next you attempt to sell him a bill of goods do so with as much or more confidence and assurance.

A valuable thing for a storekeeper to do is to build a platform or step, say four to six inches high, behind his counter or wherever he stands while waiting on his customer. As I have outlined in a preceding lesson, one being a little above the person whom he is trying to influence unquestionably has the advantage. This may seem to you of little importance, but, I say, positively, it has great value. Try it.

Many, in fact all, of the leading stores of the country have chairs or stools placed outside their counters for the benefit of their customers.



PROPER POSITION TO INFLUENCE.

As I have explained before, a person sitting is in a relaxed condition and more easily influenced than one standing. The clerk standing and, thereby,

being above his customer, is in the best possible position to impress or influence the buyer.

Whenever you have swayed the mind of another by argument or the forcible confident manner in which you have presented your case, you have Psychratized him in the fullest sense of the word. It is a fact that persons, especially women, are daily in every store in the country, influenced or persuaded to purchase articles which they had not expected to or did not want, by the Psychratic suggestions of the clerks, in their enthusiastic efforts to make a sale. Even the strongest-minded and those with opinions well set are easily influenced or swayed by the salesman who understands the "Scientific Law of Suggestion."

LESSON XVIII--MENTAL AND MAGNETIC HEALING.

There is nothing more effectual more certain of good results, more easily used and more beneficial to the world at large than Psychratism in the treatment of disease. A person who has mastered this branch of the science has in his possession unlimited possibilities for doing

good. In treating nervous diseases alone, there is a field for work well nigh boundless. There are very few diseases except those in their last stages which cannot be benefitted, if not entirely cured by the influence of Psychratism. The true Mental and Magnetic Healer has a great work before him. It is a fact that the "Fakirs" who have infested the country for so many years, professing to cure every known disease, ailment and habit by a few words or a waive of the hand, have disgusted the people and deterred them from honest investigation. If you follow these instructions there is no reason why you cannot do honest work and cure every disease and habit where suggestive Therapeutics has been found so efficacious. When the disciples of old were told to go preach the gospel and heal the sick, they were not given an education in a medical school or presented with a case of poison, drugs or medicines with which to fulfill their commands, but as they came across the sick they laid their hands upon them and they were made whole. Again, Christ said when speaking to the masses, after having produced wonderful cures,

"Greater things than these shall ye do." Again He said "According to your faith be it unto you." "As a man thinketh so is he." "Go thy way, thy faith has made thee whole," and many similar sayings are recorded, which but prove my theory in healing. The subjective mind has the power to control every atom of the flesh, and any form of treatment or suggestion that can reach this mind, excite its activity and generate a state of expectancy or faith, will bring about the desired results.

LESSON XIX.--METHOD OF TREATMENT.

Do not imagine that you can treat every disease in exactly the same manner. You must go about your business in a professional and confident way. In the first place, find out what the exact trouble is; what the symptoms are and concentrate your mind on the thought that you can and will benefit him. Make the patient comfortable, so that he can give you his whole attention and become perfectly passive, and objectively relaxed to receive your influence. If you thoroughly understand the working hypothesis--"Duality of the mind"--and know the value of



CORRECT POSITION FOR TREATING PATIENTS. !

observing the "Scientific Law of Suggestion " have acquired the faculty of concentration and developed personal magnetism you are bound to be successful in this branch of the work. Each one of these acquirements

is absolutely essential in any degree of success in healing. Go about your work in a determined manner, confident, knowing you will be successful, as you must be if you understand your work, thereby inspiring your patient with faith and belief in your ability to help him. This will do much toward getting him in a passive condition and enable him to concentrate his mind properly as you must generate in him a state of expectancy to obtain the best results. Make your suggestions POSITIVE, laying emphasis in the proper place, or on the proper words, and repeat them with more earnestness each time. Never tell your patient at first that he is not sick. This antagonizes him at the start and is the erroneous method used by Christian Scientists. Lead up gradually to this by educating the mind to the idea that he is being benefited, using suggestions such as these: "You will find that in a short time you will feel better. Your pain will gradually leave you after a few moments," &c., thus getting the mind in a state of expectancy and in readiness to accept the decisive final suggestions when you give them.

LESSON XX--USE OF PASSES.

Passes are often of material assistance in the curing of ailments or disease. There seems to be a great difference, however, in the opinions of eminent men as to the source of the benefit thus derived. Some claim that the passes made by the healer act only as suggestions or help to intensify the oral suggestions given, while others believe that there is a magnetic current--or magnetic fluid, as it is sometimes called--generated in the body of the healer and transmitted to the patient through the hands of the operator when coming in contact with the diseased parts while giving massage treatments. It is unquestionably true that passes or massage does intensify an oral suggestion and that they are also powerful suggestions in themselves, and I advise their use in general treatment, as I believe they are of great assistance. By recommending the use of passes, I do not mean a lot of flourishes or motions with the hands over or in front of your patient, as such maneuvers are disgusting to the earnest student, and of no assistance. By passes I mean the coming in contact with the patient's body

or the affected parts which you wish to treat, stimulating not only the surface, but working up the deeper lying tissue and nerves, at the same time you are giving positive Psychratic suggestions, declaring that an improved condition will surely be the result.

LESSON XXI--FURTHER INSTRUCTIONS IN TREATING.

You should learn to make an even, firm, and at the same time, gentle stroke. Make the passes principally downward with a gentle, soothing pressure. In working on any special portion of the body it is a good plan to make your passes with the right hand while the left is placed on some portion opposite the seat of pain. For instance, in giving a treatment for stomach or bowel trouble have your patient lie on his back and make downward passes over his stomach with the right hand while the palm of your left hand is on the small of his back. The reason for this is, that the right hand is supposed to be positive and the left negative. Of course, in treating the arms or legs you must use both hands. As you end the pass, that is, when you come to the extremity, draw the fingers away quickly,

or jerk them away, as you break the contact just as though something adhered to the tips of your fingers and you wished to throw it off.

In treating a headache have the patient lie on a cot or sit comfortably and relax all his muscles; then, standing at his right side, take his head between your hands and press it gently, with your right hand on his forehead and your left on the back of his neck. Slowly draw your right hand up to the top of his head. Repeat this a number of times or stroke the forehead soothingly while you are giving the following suggestions: "Now think steadily of exactly where your head aches, and imagine that the pain is going gradually out of the top of your head. Just think that it is going, and in a few minutes you will feel it drawing out of the top of your head. POSITIVELY, it is GOING, GOING, it is GONE. Your head does NOT ache. It is just as clear as a bell and YOU NEVER FELT BETTER IN YOUR LIFE." Continue the passes and suggestions for from three to fifteen minutes as the case requires. These

are just specimen suggestions, and others of a similar nature will occur to you.

It is unnecessary, I feel, to give specific instructions for treating the different complaints, as all diseases are treated practically in the same manner. Always have your subject fully relaxed; give positive suggestions; never saying on the start that you have no pain, but recognizing the existence of pain, state that it will gradually begin to feel better and continue similar suggestions until you feel that your patient is in a sufficiently relaxed condition to accept your suggestions, then, with added force, energy and an air of confidence, state POSITIVELY that it is gone, and, as stated in a previous lesson, use massage when possible, in connection with the oral suggestions for the two-fold value there is in it.

LESSON XXII--OBSTINATE CASES.

Obstinate cases simply require perseverance. Do not be discouraged if you do not have phenomenal success at once, Should you not produce

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the desired effect immediately, do not betray to your patient that you expected to do more than you have done. You know what I mean; if you have only partial success in effecting a cure, take it as a matter of course and say "A gradual cure will be more permanent. You have been in a bad condition." Thus leaving the impression in the mind that you will do more next time. Now look over your work well. See if you have followed directions carefully and if you have, convince yourself that the fault is not on your part. Endeavor to get the patient in a complete and thoroughly passive condition before you attempt the next treatment. Let me say again that the watchwords are "CONFIDENCE, EARNESTNESS, DETERMINATION and PERSEVERANCE."

LESSON XXIII--METHODS OF CHRISTIAN SCIENTISTS, DIVINE HEALERS, SPIRIT
MEDIUMS, ETC.

Psychratism is the underlying principle in the work of Christian Scientists, Spirit Mediums, Faith Curists, Magnetic Healers, Divine Healers, Osteopaths, etc. It is true that they often effect marvelous cures, but it

is done by getting the mind of the patient in a passive condition, ready to accept and act upon their suggestions, and then no matter whether they say that Christ is curing him; that the spirit of some dear friend is working in his behalf, or that he has diseased nerves in some portion of his body, and that by manipulating the joints and spine through a system of massage treatment,--as the osteopaths work,--he will be cured of his trouble. The case resolves itself into the one fact that suggestion is the remedy used, and suggestion implanted in the mind by any method, is Psychratism. Now, whether the suggestion be accepted through one's faith in divine powers, the spirit world, or material influences, matters little, as it is in every case the result of psychratic suggestion and the ability of the subjective mind to control the physical organization when the operator has fully set aside the patient's objective individuality, and by forcible, positive suggestions, impressed and influenced the subjective mind--that mind which has the power to effect or control the organs of the body. It is then the power of mortal man, or man's mind, working in

unison with the divine immutable laws of nature that has brought about the change and not any supernatural or occult power.

LESSON XXIV.--USE OF PSYCHRATISM WITH DRUGS.

There is no physician of repute in the land but what will tell you, if he confesses the truth, that he has often used water in place of morphine or cocaine for hypodermic injections to relieve pain with satisfactory results; that he has often, when uncertain what drug to prescribe, given a harmless powder or pill which had no therapeutic value to await developments so that he might more intelligently prescribe, and, that his patient improved rapidly with no other prescription. It is therefore evident that it was the suggestion, the result of the state of expectancy caused by the patient's faith in the physician that brought about the cure and not the remedy itself. The patient takes the prescribed remedy with confidence that it will help him, and the expectant mind brings about the change. In the case where water is used in place of a drug opiate, the knowledge of the properties of such an opiate and the consequent

auto-suggestion of his mind produces the same effect. I have done this for physicians many times. In a test of this kind the operator should state to the patient, "I am going to give you a larger dose than usual," or, "I have a new remedy which is much better and much more effective than any other generally prescribed drug and will use it, as it will do better work." This will oftentimes bring about the desired result and the dangerous effects of drugs are avoided.

In cases where it is necessary and proper to administer some drug tonic, positive, psychratic suggestions should be given to the patient so that his mind, or subjective control over his body, will work in unison with the medical properties of the drug. In fact, many leading physicians admit that the patient's faith in the physician and the impression produced by taking the medicine as prescribed at regular intervals, acts as repeated suggestions, and many times has, in reality, more to do with bringing about the change desired than the chemical action of the drug itself. Everyone knows that a physician can do more

with a patient if the patient has confidence in him, which proves that it is not alone the medicine that makes him successful, but the impression he makes by his positive assurances and the faith he has stimulated in his patient.

I do not wish to be understood as condemning the science of materia medica; the administering of drugs when necessary, or the physicians generally; on the contrary, I am working hand in hand with them and have taught hundreds of prominent physicians the necessity of understanding the tremendous power of the mind over the body, and the value of using this knowledge in connection with the drugs they prescribe.

I believe that the day is near at hand when the medical schools of this country will not consider their graduates competent to treat the aches and pains of mankind, without a thorough knowledge of the power of mind over body, and they will be taught to use this knowledge more freely and give less poison drugs. We find many bitter attacks upon the administering of drugs so freely, even in the leading medical journals,

and some have gone so far as to state that the physician generally, kills more people than he cures. Psychology or Psychraticism, and Surgery, will constitute seven-tenths of the physicians' practice in the near future.

DEVELOPMENT OF THE HUMAN FORM.

LESSON XXV--HOW TO DEVELOP THE FIGURE.

A system of massage is the most potent factor or influence for developing any part of the human form. By this means wonderful results are obtained which could never have been accomplished through any other mode of treatment. Many of the beautiful faces and forms possessed by women in the present age are the result of scientific massage as often as of natural development. Evidence of this is given when one considers that the society women generally possess, on account of this, plump cheeks and full figures, because where nature has failed, they resort to artificial means for development. In massage treatment, there is a three-fold power or reason for bringing about the desired change--magnetic stimulation, increased circu-

lation and mental expectancy. By massage I do not mean a mere form of passes, but a good, thorough rubbing and manipulation which causes an increased circulation of the blood, while, at the same time, there is a stimulus of vital magnetism transmitted through the hands of the operator. The warmth or burning sensation caused by the friction also acts as a powerful suggestion to the subjective mind of the patient, which mind has the power to bring about even organic changes. The increased circulation tends to build up the flesh as it leaves its deposit of tissue-building substance while passing from the arteries through the capillaries to the veins, and thus, coming with increased volume, it necessarily makes a larger deposit at the place of stimulation.

There is unquestionably more virtue in this treatment for developing the busts, hollow cheeks and tissue building generally, than any other treatment known.

MATERNAL IMPRESSIONS.

LESSON XXVI--WHAT IS MEANT BY MATERNAL IMPRESSIONS.

Maternal impressions are the impressions made upon the brain of the unborn child through the thoughts of the mother. The realm of the influence of maternal impressions is infinite. During my many years of investigation in Psychratic phenomena and in research in the domain of the influence of the mind, the facts which I will state in this connection were forced upon my mind and I decided to include a number of lessons in this study when I inaugurated my instruction in the science of man's well being and self-advancement--Psychraticism. My only excuse for making the subject of Maternal Impressions a part of this course is that the principles underlying the subject are as necessary to the best interests of humanity as are the precepts of Psychraticism. Through the influence of Maternal Impressions the mental and physical being of the child are shaped and we are given faculties for development. The reason that all do not have the same success

in life is due as much to the fact that they are not endowed at birth with the qualities which make success possible, as, that they know not how to make use of and develop the resources at their command.

Parents have placed too little importance on this phase of life, and prospective mothers have heretofore been too careless of thought in this direction. It has long been my aim to present in an intelligent way some idea of the importance of a thorough understanding of the influence of the thoughts of the prospective mother on her unborn child. Volumes might be written and still leave the subject unexhausted; but I will only endeavor to make clear the important facts and points, and thus endeavor to benefit the coming generation.

LESSON XXVII--BIRTHMARKS.

There is no need to ask anyone the question, "What are Birthmarks?" You and I know that they are results of a scare, fright or some specially impressed thought received by the mother before the birth of the child. When a child is born with any peculiar mark, by

its nature the cause can be easily traced. This is too well known to admit of argument. Why is this so? You will readily see that as it is the mind of the mother which receives the shock, fright or impression. It must therefore be transmitted to the child through the mind, and not through any part of the physical organism. Then, when this is granted, is it anything but natural and reasonable to presume, that as the injury was occasioned through the faculties of the mind, the mind should have the power to effect a cure, or, in other words, by proper training, undo the effects of the shock, which may have resulted in marking the child. You will often find that a trifling shock will produce exaggerated results--you may know of some such--and if you will think well over it, you will remember that the prospective mother was conscious that the shock would leave a mark and was consequently troubled and worried about it, thus by dwelling on the thought that it would disfigure the child, simply deepened the impression. I have spent many years in study of this nature and I never came across a case of peculiar or striking

birthmark but I made inquiry, and invariably found my convictions to be true. On the other hand, I have found many cases and know from investigation and observation that where a shock has occurred and the mother, instead of worrying and fearing the consequences, hoped and believed that there would be no bad results, the evil has been overcome, and when the child was born no trace of any mark or injury was visible. This proves the theory that the mind of the mother influences the physical development of the child. It is incumbent upon those on whom the blessing of rearing a family has been bestowed to produce children well born. It is as vitally important that the child should be well born; that its mental and physical being should be cared for and protected before it enters the world as that it should be fed and protected afterwards. Oftentimes a peculiar mark or a deformity is evidenced in a child when there has apparently been no cause--that is no shock has been felt by the mother. This may be occasioned by the thoughts of the prospective mother dwelling on some monstrosity of the same nature. For instance, if there should

be a person who was deaf and dumb or a hunchback constantly around where the mother was, the constant sight of him might work its effects on her mind and thus be transmitted to the child. This is often the reason why children are born in these or similar conditions when the law of heredity fails for having no precedent. It is the bounden duty of those who have the care of the prospective mother to keep her free from contact with anything of this nature. Should anything occur that might have a disastrous result, the mother should keep in mind a longing and a hope that her offspring will not be so afflicted, and repeated suggestions should be given her to this effect. This will certainly have the desired result.

LESSON XXVIII--EFFECT OF IMPRESSIONS.

As I told you in a former lesson, the realm of the influence of maternal impressions is infinite. The mother has the power to give her child the qualities of mind and body which she desires, and also is responsible for defects of the mental or physical being in her offspring, For this reason the prospective mother must be very careful as to what thoughts

occupy her mind while the being of the child is in formation, as everything which leaves an impression on her mind affects in some manner the life and character of the child. You can make the child what you will by constant thought--Auto-Suggestion. Have good thoughts in the mind; desire that the child will be good; fill the mind with longings and hopes for a child possessing good traits of character; think of high and noble things if you desire any special calling for your child let the mind dwell on the character such as you would wish it to be--on the profession or calling you wish him to follow. Be careful that the mind does not borrow trouble; do not allow yourself to worry and fret; cultivate an amiable and sweet disposition; if it should be impossible for you to control your worrying, always hope that the child will not be the same. It is not only possible, but easy of accomplishment, to make the child all that is desirable and thus save yourself many a heartache in the years to come. If mothers will only realize the wonderful power they possess and make use of the knowledge at their command, the crime,

waywardness, failures in life, deformities in person and defects of mental, moral and physical character would soon be a thing of the past. If a mother has a longing for any particular thing, if within the bounds of reason, it should be gratified, and especially is this so when she craves drink of any nature. By indulging her desire, and at the same time hoping that the child will not crave it, she can make disastrous results impossible. Many a prospective mother, having a desire to be relieved from maternity, wishes to commit what is really murder, keeps her mind constantly dwelling on such thoughts, and if abortion is not procured, she has created a brain in her child with murderous tendencies. Yet so many wonder why men and women have an insatiable desire to commit murder and often the country is shocked by accounts of terrible crime by some person with no apparent reason. Viewed in the light of what I have given you is it any wonder that there are not more. Bear well in mind the facts I have stated and profit by the knowledge I have given you. Have a care and do your part toward improving the human race and not have your declining

years filled with sorrow.

LESSON XXIX.--ABSENT TREATMENT FULLY EXPOSED.

There are a number of institutions advertising extensively, claiming to be able to cure all manner of ailments by Absent Treatment, calling it Mental Science, Magnetism, or some specially coined name, and many a poor unfortunate has been led by their exaggerated claims and fraudulent promises to part with his hard-earned dollars in a vain search for health.

I feel it my duty to warn the public, especially those of a credulous turn of mind against this hypocrisy, for there is no virtue in it, and is fast being suppressed by law, as it should be.

One prominent Magnetic Healer who had been giving absent treatment, pleaded guilty a few months ago before the United States Courts to the charge of defrauding the public through the mails, and only recently another whose name is quite prominent in this line of work, especially throughout the Southern States, was arrested on a similar charge.

I will give you a little information regarding their method of treat-

ing. Their treatment is practically all embodied in the following instructions, which they give to their patients: The patients are told to take a few minutes each day at a time which the healer has especially appointed for them, go into their rooms or some secluded place, sit quietly, relax the muscles, and concentrate their minds upon the healer --distance cutting no figure--the healer claiming that at the appointed time he will devote his time to the patients, place himself en-rapport with them, and by concentrating his mind and thinking steadily of the patients, he will be able to entirely cure them, no matter what their ailments may be.

You will see the absurdity of this proposition when you stop to consider these facts. The world is so full of people who are easily influenced by the exorbitant claims and great promises made by these institutions, that they are doing an enormous business and receiving hundreds of letters every day, and some days the applications for this treatment reach the thousands. Therefore, it is easy to see that even if there

was any virtue in this absent treatment, it would be absolutely impossible for the healer to devote even one minute of his time to each of the many applicants, as the days would not be one-fourth long enough for him to do so. Again, I have seen a number of these instruction blanks and they all specified exactly the same time for treatment.

Investigation has shown that thousands have applied for treatment, and have carried out the instructions and sat in their quiet room, basing their faith upon some supposed healer, believing that they had received personal letters from him, when in reality the healer was away on a vacation for weeks, and the correspondence had been carried on by stenographers and clerical help without the healer ever knowing of the existence of the patient, excepting by congratulating him or herself over the bookkeeper's report of the amount of money received. In fact, nine-tenths of the letters used in correspondence by these people are circular letters printed in large quantities, accurately imitating type-written letters, and the date, patient's name and address being filled in with

a type-writer, which matching perfectly makes it look exactly like a personal letter instead of a stock form, duplicates of which they are sending out by the thousands.

There is but one way possible that patients might occasionally be benefitted by this method of treatment; that is, if the patients not knowing the above facts, can believe fully that the healer has the power to help them, and that he is giving his time and concentration of thought to them, at the same time they are relaxed to receive it, they might be benefitted, but the benefit thus derived would be none other than a condition produced by the patients' faith or mental state of expectancy, not on account of any power derived from the healer; in other words, it would be a perfect example of Faith Cure.

I have heard of two particular cases where the patients claimed to have been benefitted by this method of treatment, where they had never seen the healer, and a special investigation proved that he was hundreds of miles away from his office at the time they were benefitted, and he was

not aware of the patient's application for treatment, or even their existence. The patients of course, supposed the healer was at his office filling the appointments they supposed they had made with him by personal correspondence. This is proof conclusive that the benefit was produced by their own mind, not by any actual mental or magnetic power derived from the healer, as he could not be credited with the cures when he did not know that these people were in existence.

To evade the law against this practice, some concerns have employed physicians, and usually send supposed valuable medicines to be used in connection with the instruction for the absent treatment.

I am a firm believer in mental treatment, as you must have discovered by reading the foregoing lessons, and also believe that the mind has almost unlimited power over the physical organization, and that treatment by Mental Science or Psychratism administered by an honest healer in person, so that he is able to exert his Personal Magnetism or personality with his suggestions, is of great value, especially in the treatment of all

forms of nervous diseases, but do not allow yourself to be imposed upon by those advocating any ABSENT TREATMENT SCHEMES, whether they represent their power as coming from medicine, mind power, magnetism, or all combined.

It is impossible for a good doctor or any kind of an honest healer to intelligently treat or prescribe for a patient with whom he has not come in personal contact, and thereby had an opportunity to accurately diagnose his case. If ailing go in person to your doctor, or a reliable Psychiatrist.

I have been a close student along this line for many years, and have fully investigated all the methods employed by the absent healers, and if there were any virtue in this treatment I would employ it myself, as it is a very profitable field, viewed from a financial standpoint, but I have set out to do all in my power to raise this science from the mire of ignorance and superstition, where it has been kept for many years on account of abuse by the charlatans, to the highest rank among

the sciences, where it rightly belongs, and I shall not refrain from fearlessly decrying the fakir wherever I find him.

Surely no subject is nobler or more elevating than the study of man's mind and the development of his highest attributes, and in the composing of this work, I have not only endeavored to explain what can be done, but tell you frankly what cannot be done and what is false in the claims made by the unscrupulous, thereby lifting the veil of superstition and ignorance so that you are able to see clearly aided by the sunlight of knowledge, and understand fully that there is a reason for everything, all is cause and effect, and that which for years has been attributed to supernatural agencies, is but in reality the natural, or the working of the natural laws misunderstood.

LESSON XXX--THE USE OF PSYCHRATISM IN MENTAL AND MORAL DEVELOPMENT.

There is no longer any question in the minds of the Medical Fraternity, or the thinking people generally, as to the value of suggestion as a powerful therapeutic agent and the most potent factor

known to man in the treatment of disease.

A great deal has been said of late upon this subject, and by the masses its value has been confined to this channel. I wish, however, to call your attention to the unlimited power of suggestion in mental and moral development; in this field alone it is a God-send to the world, and especially valuable is it in the moral development of children, as I will explain more fully in another lesson.

Few parents realize how susceptible the child is to suggestion, and how the suggestions both oral and by example effect the mind and implant impressions for good or evil that will never be forgotten.

In my mind there is no question but that suggestion or environment plays a greater part in shaping the life and character of an individual than does the wonderful tendencies of heredity.

The clergyman having developed the power to influence and learned the value of the scientific law of suggestion can cause his sermons and his suggestions to take a much deeper hold on the hearts of the

community and appeal to those in pointing out the error of their ways whom he could never have reached had he not developed his personal magnetism.

Notwithstanding the fact that I was brought up a Methodist, and have since affiliated with the Presbyterians, I am of the belief that many who are induced to mend their ways and try to live a better life as the result of revival meetings, or the work of an Evangelist, have been prompted to do so as much by the power of suggestion as by the work of the Holy Spirit. There is no question but that the reiterated suggestions given by an enthusiastic Evangelist, the earnest prayers of the brethren, and the repeated invitations by members of the church influence the mind of the man who is already conscious that he is not living the life he should.

I do not wish to be understood as criticising the church, or church work; God forbid. On the contrary, I am in sympathy with it, but my years of observation have forced me to believe as above stated,

that many a thorough, honest and even lasting conversion has been brought about by the mental influence exercised by the earnest work of the worshipers. Therefore, why should not those whose calling it is to uplift the moral standing of a community, develop this power and use it for the spiritual development of their congregation?

No learned man to-day questions the possibility of producing abnormal mental conditions in man, or even the state of hypnosis; nor do they believe the power of suggestion is supernatural or the work of evil spirits, as was once believed by the ignorant. The radical moralist might say that hypnotism, or the power to influence man's mind might be used for immoral purposes. Even if this were true, is it not also true that every power or possibility can be misused? Should we condemn the art of painting, the ability of writing, printing, etc., because they can all be used for gross immoral purposes?

Immoral suggestions as well as immoral influences may be given a subject, and he may be influenced by them without being hypnotized;

but you may think that when the subject is under the hypnotic influence of another, and perhaps an unscrupulous person, he might be made to do things contrary to his real nature. If this were true, the criticism would be well founded, and there should be some restriction placed upon the use of such power. The numerous false and sensational newspaper reports relative to the terrible things that subjects have been compelled to do when under the power of a Hypnotist, has poisoned the minds of the masses who have believed these statements. Again, many a criminal--since the insanity excuse is about played out--has tried to claim that he was influenced by some one in his actions.

It is, however, not true that a subject under the most powerful known control of a Hypnotist is at his mercy. There is never a time when the subject, even in the deepest stages, entirely loses his individuality.

Many experiments have been made by prominent men to ascertain if it were possible to compel a subject to commit a crime, or do anything that is contrary to his moral consciousness, but without success.

My experiments, which have been many along this line, verify the statements made by the many writers upon the subject. It is true that many times a subject will do things that are indiscreet, and in experimenting he may even be made to steal some trifling thing, yet, this cannot be considered a proof that he could be made to actually steal, for, as I have stated above, the subject never entirely loses his individuality, and there is a semi-consciousness that it is only a test. I believe, however, that it might be possible to cause one to commit an immoral act if his past life was so saturated with crime that it would not be a shock to his moral consciousness, but such a person could be persuaded to do the same thing without having been hypnotized.

God made man a free moral agent, and as such no power can make him do that which his consciousness or the still small voice within him tells him is a crime in the sight of God.

Again, many uninformed believe that it has an injurious effect upon the subject. This, however, is not true. There is no more harm in sleep pro-

duced by suggestion than there is in natural sleep. I have known subjects who have been used as test subjects with traveling Hypnotists for five to eight years constantly, who are mentally and physically bright and healthy.

While in the treatment of disease it is wholly unnecessary to hypnotize a patient, yet there is no harm in so doing, and I would just as soon see my wife or daughter hypnotized by one who understands the science, as to shake hands with him.

LESSON XXXI--AUTO-SUGGESTION. OR HOW TO TREAT ONE'S SELF.

I have had many letters asking if there was any way that one could cure themselves, and in answer to this I will say "Yes." Nine-tenths of the suffering--especially by the women of the land--could be entirely cured by their own efforts if they but knew it.

If you have carefully read the former lessons, you have certainly learned that the underlying power or real curative in the different forms of treatment is suggestion, faith, and confidence; your faith in the physician, his words of encouragement being reiterated every time you take the medi-

cine which he has prescribed, has a thousand fold more to do with benefiting you than the chemical action of the drug on your system.

Have you ever stopped to think why it is that the different schools of medicine--although they work diabolically opposite to each other in their mode of treating--have comparatively the same success? Where one would administer heat, the other advises an ice-pack. The Homeopath believes in the theory of similars, while the Allopath ridicules this method of treatment and administers according to a system entirely different. If then, two patients having the same trouble are treated by entirely opposite methods and both recover, what has been the real curative administered?-- suggestion and the patient's faith in the doctor. For, how could both receive the same benefit when taking medicines that have opposite effects if their minds had not played the all important parts.

As above stated, it is possible for one to rid themselves of all minor troubles by thinking constantly that they are getting better, and that their trouble is leaving them. Just for a moment consider the unlimited

power of a God intelligence or master mind that could first conceive and then create--not simply this comparatively little earth and all the things upon it in their minutest detail--but the entire universe, the heavens and all that is contained therein, and established the great immutable laws which have always existed, and from time immemorial controlled all things with unerring precision. Man can hardly even comprehend such knowledge or power,--for knowledge is power.--We are taught that man is made in God's image, consequently we must partake of His attributes. And God's greatest attribute being knowledge and power, what right have we to place a limitation on the power of our own minds, which are in reality parts of this great mind intelligence.

"We are but parts of one stupendous whole,
Whose body nature is--and God the soul."

Read again all that I have said in the former lessons regarding the power of the human mind, and the possibility of the mind controlling the physical organization.

Go into your room where all is quiet; relax your muscles, and repeat over and over to yourself in a positive manner, such thoughts as these:

"MY MIND IS THE MASTER;

MIND IS ALL POWER;

THE FLESH IS THE SERVANT OF THE MIND;

MY MIND IS A PART OF THE GREAT INTELLIGENCE THAT CREATED ALL THINGS;

I WILL NOT BE SICK;

THE NATURAL TENDENCY OF THE FLESH IS TO IMPROVE;

I CAN OVERCOME MY TROUBLE;

I WILL DO IT;

I AM DETERMINED TO DO IT;

I WILL NOT ADMIT THAT I AM WEAK, MENTALLY OR PHYSICALLY."

Keep your mind concentrated on what you are saying. If you have any special trouble, direct your thoughts and suggestions to the strengthening or improving of that weakness. DO NOT keep it constantly in your mind that you have such a weakness. It is a proven fact that constant dwelling upon even an imaginary

trouble, will, in time, produce it in reality, but by DETERMINATION, WILL-POWER, and repeated suggestions to yourself, implant the thought in your mind that your trouble amounts to nothing, that it WILL gradually disappear and you will be strong and healthy.

If you are inclined to be despondent or "blue," stop to realize how foolish it is to "cry over split milk", or borrow trouble; learn to look at things philosophically, and remember that there is always sunshine after clouds; that the harmonies sound all the sweeter after the discords; that there is always a ray of sunlight and happiness somewhere in the darkest day. With a bright, cheerful disposition there is more health and happiness in a log cabin, than there could possibly be in a mansion without it. Every minute you worry, you are only making yourself worse, exaggerating your trouble, and making those around you unhappy. It is a noted fact that those of a cheerful disposition are always healthier and less apt to be affected by any epidemic, no matter how prevalent, and that the one who is most afraid of taking any disease is always the first to succumb to it.

Almost all the troubles that human flesh is heir to--even if they have defied medical skill--can be overcome by the sufferers themselves if they will but exercise their own will power, auto-suggestions, or suggestions to themselves that they are not sick, that their mind is the master.

Here are a number of illustrations which prove that the mind is really responsible for the great majority of all cures, no matter what the apparent remedy may have been.

Water can be injected hypodermically and have the same effect as morphine; patients taking a bread-pill, believing that it is medicated, rapidly improve. Different persons afflicted with the same disease improve rapidly while taking different treatments. Patients improve faster under the care of a physician in whom they have confidence.

The records of the many cures produced in olden days by the priests and wise men, the cures being produced almost daily at the present time by the Christian Scientists, Divine Healers, Mental Scientists, Hypnotists, etc., and many other illustrations might be given to prove that

no matter what treatment you employ the benefit is derived, because the remedy or manipulation acts as, or assists the suggestions which affect the subjective mind and produce the state of expectancy, and the subjective mind--which has the power to control all the organs of the body--in reality, brings about the desired result.

If not in perfect health, study this lesson carefully and repeat over and over to yourself the suggestions given above, and you will be surprised at the marvelous results which you can bring about.

LESSON XXXII.--ANESTHESIA BY SUGGESTION.

The possibility of producing anesthesia through the power of Psychratism is extremely valuable to the physician and surgeon, A state of anesthesia can be produced in the diseased portion alone and leave the balance of the body sensitive, which would be local anesthesia. To produce anesthesia get the mind of the patient in a complete state of servieny and to do this first place him in a comfortable position. It is vitally necessary to make the patient comfortable so that there

is not a particle of strain on any of the muscles or tendons of the body. Use the sleep formula given in another chapter for making his mind passive and receptive, It is not always necessary to carry him as deeply as the hypnotic condition, but it is absolutely necessary in all tests to get the subject en-rapport with yourself before you attempt to produce any of the phenomena. If you wish to pull a tooth, after your subject is thoroughly relaxed rub the cheek gently over the tooth and say, "In a few moments your jaw will become numb and you will have no feeling in it. Just think of it steadily, it is getting numb. You will feel no pain at all when I pull your tooth. It is numb, dead and lifeless and you can't feel anything." Repeat these and similar suggestions over and over again and, if you give them in the manner that you have been instructed in early lessons, you will be marvelously successful. Should you wish to anesthetize a subject for the amputation of a finger, toe, hand, foot or other portion of the body, simply give suggestions for producing anesthesia in the injured member after you

have made the mind of the subject passive to your suggestions. Again,
let me say be confident---failure is absolutely impossible if you



A TEST IN ANESTHESIA.

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follow instructions fully. Give your suggestions firmly, positively and with emphasis on the proper words.

Anesthesia may be produced in any part of the body, or almost the entire physical organization may be anesthetized at the will of the operator. Ask your subject to look at the back of one of his hands; to look at it steadily and concentrate his mind on the thought that it is becoming numb. Entering into the spirit of the suggestion yourself, say to him "YOUR HAND IS BECOMING NUMB. YOU WILL SOON FIND YOU HAVE NO FEELING IN YOUR HAND WHATEVER." Repeat these suggestions firmly and positively several times, laying more emphasis on the words "HAVE NO FEELING" each time and rub the back of the hand gently as you give the suggestions. Then say "NOW YOUR HAND IS PERFECTLY NUMB. YOU HAVE NOT A PARTICLE OF FEELING IN IT. ALL SENSE OF FEELING IS GONE," repeating the suggestion the same as before (you understand that your subject is entirely conscious and that all the rest of his body is sensitive to feeling except that one hand). You can,

of course, make any portion of the body devoid of feeling in the same manner, or even the entire body, and still have the subject conscious. When you have the hand of the subject perfectly anesthetized, you may lift up the loose flesh on the back of the hand, and say again "YOU HAVE ABSOLUTELY NO FEELING IN THIS HAND. IT IS NUMB AND DEAD AND LIFELESS. YOU CAN'T FEEL ANYTHING IN IT. POSITIVELY YOU CAN'T FEEL." Now, pinch the loose skin between your thumb and finger letting your thumb nail cut into the skin pretty hard and say, "You CAN'T feel that. Positively you CAN'T feel a thing. This will not hurt, it will not bleed. YOU CAN'T FEEL IT NOW, CAN YOU? Certainly you CAN'T." If your subject does not answer, say in the same positive tone, "You CAN'T feel it, can you, TELL ME." If he says he can, simply repeat the suggestions with more force and command or positiveness. Then ask again, and if the subject says he cannot feel it, you can take a pin, or more preferable a needle, and pass it through the pinch of skin, and he will not feel it, nor will there be any flow of blood. At the time of passing the pin through the flesh, you must

not hesitate or appear excited, but placing a coin behind the head of the pin or needle (as the skin is very tough and you will not be able to push it through with your fingers) push it through without any fear for it positively will not hurt him any more than it would if you run it through his coat sleeve. In removing it, do so quickly with a sort of a jerk and it will leave little or no mark to show where it had been. Minor surgical operations may be performed with the greatest success, while using Psychratism as an anesthetic and no possible injury can result. Teeth may be extracted with its assistance, preventing illness or distress from the use of chloroform or gas. Limbs may be amputated by anesthetizing the injured or diseased member and when you consider the harmful effects of drugs for this purpose and the fact that many persons cannot stand the use of drug anesthesia, especially those having heart trouble, you will see the wonderful value of Psychratism in this connection.

LESSON XXXIII--COMPARISON BETWEEN SUGGESTED AND DRUG ANESTHESIA.

When you have once used Psychratic suggestion for producing anesthesia, you will find there is no comparison between this method and using drugs. There can possibly be no ill effects from using Psychraticism in this connection, and when he is awakened there is no nausea or after effects such as usually follow drug anesthetics. You can give the suggestion before awakening the patient that "When you are awakened you will feel better than you ever felt in your life," and have it take effect. Then, again, many persons, on account of heart or other troubles, cannot take drug anesthetics and are either obliged to suffer the pain or be deprived of the benefits of an operation. Many persons die on the operating table on account of the use of chloroform, ether, or some drug anesthetic, and perhaps you have known cases where the patient recovered his senses before the operation was completed because it was impossible to give him any more drug to keep him unconscious. All of this is obviated by the use

of Psychratism and the system not having been strained by a drug the recovery of the patient, after the operation has been performed, is hastened. The possibility of giving post-hypnotic suggestion while the patient is anesthetized is also invaluable, as you are in a position to give him suggestions for improving his general health, or correcting habits, which may have led to the necessity of the operation, and many other purposes.

LESSON XXXIV--USE IN SURGERY.

The day is not far distant when Psychratism will be universally used to produce anesthesia in performing surgical operations. When you consider that it is possible to have a hand or foot amputated without a trace of pain, and be at the same time entirely conscious and able to watch the surgeon and hear what is said, you will readily see one of the important advantages of its use. If the patient should not care to witness the operation, he can be placed in a complete



SURGICAL OPERATION WHILE USING PSYCHRATISM.

state of anesthesia; but this is a matter to be decided between the patient and yourself. You may be confident that not even a shadow of pain is possible and it only remains as a matter of inclination whether the patient feels like witnessing proceedings or would rather be entirely unconscious of what the surgeon is doing. I have assisted surgeons a great many times; I have produced anesthesia often for the performance of surgical operations and have never had the patient awaken before I commanded him to do so, or feel any pain during the operation.

LESSON XXXV--USE IN DENTISTRY.

Psychratism can be used very successfully in dental work. Nearly every person has a horror of the dentist's chair, and surely anything that will take away the dread one has of having his teeth treated, pulled or filled must be a blessing to humanity, and this Psychratism certainly does. The possibilities of its use in this profession are unlimited. When a patient comes to you with a bad tooth to be

treated or filled make him as comfortable in the chair as possible;
have him sit so that every muscle is relaxed and if it is an aching



EXTRACTING A TOOTH WITHOUT PAIN.

tooth use the formula which I gave you for removing pain. Place the fingers of the right hand on the jaw where the pain seems to be and the left on the nape of the neck, rub the cheek over the aching tooth and make suggestions as stated before. If you wish to pull a tooth you can produce anesthesia in the jaw where the tooth is and pull it without pain. Sometimes, of course, a patient will not even allow you to insert the forceps in the mouth if he sees it, and in that case you must close the patient's eyes or thoroughly Psychratize him. When filling teeth there is nothing can compare with Psychratism for doing a painless piece of work. Have the patient concentrate his mind on the thought that it will not hurt. Keep up a line of suggestions to the effect that it is only a trifle; that he may feel it but it will not hurt, Keep talking all the time and also concentrate your mind on the fact that it does not hurt, and you can produce anesthesia in the jaw and thus render pain impossible.

LESSON XXXVI--HOW TO USE IT IN MINOR CASES WITHOUT THE KNOWLEDGE OF
THE PATIENT.

If you desire to produce anesthesia for dental or surgical work and you think the patient objects to Psychratism, say nothing whatever regarding the use of it, but tell the patient to relax fully, settle down, and get over his fear of pain, as you have an application which you can put on the gums or part you desire to operate upon that will entirely deaden or numb the part. Then, taking anything that may be handy, (that is not injurious) whether it contain cocaine, morphine or not--in fact it may be colored water,--state positively and forcibly that this will so numb and deaden the nerves that he will feel no pain; that he will, in all probability, feel your working upon him, but it will not be painful. By this method--the application of what the patient believes to be a powerful drug, and your positive, impressive suggestion--you can oftentimes produce anesthesia without the subject's knowing you have psychratized him, believing the drug produced the condition.

LESSON XXXVII--CURE OF HABITS.

The best method to use in treating a person for the cure of a habit of any nature is to educate the mind to a voluntary resistance; to instill by suggestion the desire and resolve to do differently--to break from the habit. In the first place find out if the patient really wants to be cured--have his free and voluntary statement that he wishes to be helped, otherwise it would be impossible to obtain very good results. Make the subject comfortable and have him relax his muscles as fully as possible. Have him sit in a comfortable, roomy chair and go through a line of suggestions similar to the sleep formula--which will be given in another chapter--to assist him in relaxing. When his mind is in a complete condition of serviency, when it is entirely passive, although he may be still conscious, is the time when you must give suggestions for effecting the cure of the habit. Of course, if the subject goes to sleep, no harm has been done, and you follow the line of suggestions in the same way, but I truly believe and experience has

taught me, that in the majority of cases the most satisfactory results in treating disease or curing habits are obtained while the patient is in a servient and receptive condition, not hypnotized, but conscious of your suggestions, through the objective faculties. Then do not say "I WANT you to do differently", etc., but in every instance say, "YOU want to do", etc., thus instilling in his mind a desire on his part instead of trying to work on him by force. You must know that in everyday life any person will do more quickly that which he wishes to do or thinks is a voluntary act of his own will, than he will that which he thinks he is being compelled to do by the will of another. For instance, if you say to a child, or even to a grown person, "YOU WANT to get me that book, don't you?" he will do your bidding more willingly and readily than if you were to say "GET that book", or "YOU MUST get that book for me".

It is a good idea to play upon the pride or mental strength of your patient in this manner. Say to him, "YOU DON'T WANT THE WORLD TO THINK THAT YOU ARE WEAKMINDED. YOU WANT TO SHOW TO YOUR FRIENDS THAT YOU HAVE

A WILL OF YOUR OWN. YOU MUST NOT GIVE WAY TO THIS HABIT" (whatever it may be). YOU HAVE THE STRENGTH TO OVERCOME IT IF YOU WILL BUT USE IT. YOU WANT TO DO BETTER. YOU WANT TO SHOW EVERYONE THAT YOU CAN BREAK YOURSELF OF THIS, AND YOU WILL SOON FIND THAT YOU HAVE NO INCLINATION TO CONTINUE YOUR FORMER BAD HABIT. Many other suggestions of this nature will occur to you, but I think you understand my meaning. By suggestion, FIRST INSTILL THE DESIRE FOR A CURE and then tell your patient HE IS CURED. In correcting bad habits in children, a very good time to work is when the child is just sinking into the natural sleep at night. Begin by talking gently and speak firmly as you proceed. Do not expect you will break a bad habit in one treatment. You must persevere and have confidence. It is possible that you know of some person whom you would like to cure of a habit and who would not allow you to do so if he knew of your intentions. In this case, I would advise that you do not speak of curing the habit, but get him in some manner, if possible, to allow you to see if you could put him to sleep, using the argument, that will be outlined in a later

lesson, of its being an evidence of strength of mind, which is true. After you have succeeded in producing the sleep or hypnotic condition completely you can give him any suggestion you wish. Or if he will not even allow you to hypnotize him while conscious use the formula for changing the natural to the hypnotic sleep and then go to work. Above all things do not become discouraged. You can do all that I have done and I have accomplished wonders in this particular branch, having cured many slaves to the liquor and morphine habits, as well as other habits and secret vices.

LESSON XXXVIII--NUMBER OF TREATMENTS.

It is impossible to make any specific statement as to the number of treatments necessary to cure any particular disease or habit. It depends entirely upon the ability of the patient to concentrate his mind and the consequent degree of passivity thereby obtained. If the trouble be of a nervous nature, so that the patient has difficulty in controlling his mind or thoughts, it will require a number of treatments. Train the mind of the patient in concentration, and if you find you have only partial

success as a result of one treatment do not think you have failed or that you have not followed the instructions. While in some instances this latter may be the case, in ninety-nine cases out of a hundred it is not. It simply means that the patient was unable to keep his mind on the thoughts suggested until you had finished your treatment. The next time you will find that he can do a little better. While I have been very successful in producing cures with one treatment, there has also been many times when I have had to give numerous treatments, and this has always been made necessary by the patient's inability to keep his mind in unison with mine. If you understand your work and the patient can instantly become passive and relax for treatment and keep his mind concentrated on your suggestions, one treatment will often bring about an immediate and permanent cure, but, in the majority of cases, a number of treatments is necessary--the number depending upon the nature and seriousness of the trouble and the patient's susceptibility to suggestion.

LESSON XXXIX.--HOW TO RELIEVE PAIN INSTANTLY AND HOW TO STOP HEMORRHAGES.

Place the right hand over the seat of pain and the left in a corresponding position opposite, at a nerve centre or on the back of the neck or the small of the back, and say, "Now concentrate your mind on the pain. Think of nothing else. Think of it steadily and you will find in a few moments that it will gradually go away. You can feel it going. Let your mind follow it as you feel it going with my hand. It is going, going, GOING. IT IS GONE. YOU HAVE NOT A PARTICLE OF PAIN. YOU FEEL BETTER THAN YOU EVER FELT IN YOUR LIFE.'" As you make the suggestion of the pain leaving, draw your hand gradually downward to some extremity and suddenly (as you say, "It is gone,") remove the hand with a drawing motion as if you simply drew the pain out with your fingers.

To stop hemorrhages or a flow of blood from a wound, place the right hand over the heart and the left on the spine. Begin by talking to the heart as if you were talking to a person, making positive suggestions to retard the heart's action, thus checking the flow of blood. Work ear-

nestly and do not expect to stop the hemorrhage instantly, that is, with one suggestion. You will see, if you take a fully developed subject and experiment in controlling the heart's action, that it is possible to increase or diminish the action of the heart very materially. I have caused the pulsations to decrease to forty beats per minute and then to increase to one hundred and twenty-five by mere talking, as it were, directly to the heart as if the organ itself could hear and understand my directions, while the subject was fully hypnotized. The worst cases of palpitation of the heart may be quieted in a very few moments by fully relaxing your patient and giving forcible, positive suggestions or commands to it to "beat slower, slower, slow and steady," talking in a quiet, soothing tone or manner as you would to calm an excited, frightened or hysterical subject.

LESSON XL--HOW TO CONTROL CHILDREN AND DEVELOP THEIR
MENTAL FACULTIES.

Few parents realize the intellectual value of suggestion in the nursery, or the efficiency of suggestion in training the child mentally and morally. While mankind generally, are keenly susceptible to suggestion, the first few years of child life is practically wholly subjective, as the objective mind is not sufficiently developed for the child to reason; its keenly sensitive subjective mind receives every impression made upon it, even when you least expect that the child has been impressed, yet, this impression may influence him all through life. What man is not influenced to a greater or less degree almost every day, by his mother's teachings which he received in infancy.

Parents cannot begin too early in the child's existence to train and educate him, and all should have a thorough knowledge and clear conception of the duality of mind so that they can intelligently teach the child obedience, and develop his mental faculties. So many are

inclined to think that it is useless to pay any attention to child training until he is old enough to reason. This is where the first serious error occurs. By allowing the child to follow any suggestion or impression which may be made by some unknown cause, you will often find that although you supposed the child was too young to understand, he has developed an inclination, habit or temperament, which may take years of persistent effort to overcome.

As I stated in a former chapter, I am convinced that environment moulds the life and destiny of an individual far more than heredity; especially is this true in child life.

The child's first appearance in the world is the reflection of his mother, and the tendency of heredity have already been established by the thoughts and emotions of the mother prior to its birth, as I have more fully explained in Lessons XXVI, XXVII and XXVIII--Maternal Impressions, Birth Marks, and Effect of Impressions.

Taking for granted that the mother has understood her responsibility

and the child is well born, it is now incumbent on all who partake in the care of him to keep wrong impressions from his mind, as his future life and destiny is moulded largely by suggestion and environment during the first few years of his existence. The infant is, during his child life in a state or mental condition closely resembling that of hypnotized subjects, as they do not reason, but take for granted any impression made upon them. On account of the child's objective mind not being developed, there is no auto-suggestion and his intuitive knowledge is exceedingly limited. It is while the child is thus sensitive and easily impressed that he should be taught kindness and affection by his mother, nurse, and companions; not alone by suggestion but by example, as never in man's life does the Law of Limitation as described in lesson X, manifest itself more fully than in childhood. In the children at play, and in all their actions, they but reproduce the impressions they have received by example; in fact, I believe that in the training of child life, the example means more

than the constant scolding, nagging, and fault-finding, as a child soon becomes accustomed to threats--which are usually never carried out--and therefore, pays little attention to them.

Some mothers seemingly show no sympathy with their children although it is as essential in child training as any one factor. Do not feel that your whole duty lies in forcing obedience without making plain your reason. Correct your child when necessary as a sense of duty, and if the rod must be resorted to, let every stroke bring a tear from your own eyes rather than that of satisfying the anger which the little one's innocent thoughtlessness may have provoked. To punish a child when you are angry, drives the love from him, and stunts the development of his more sensitive nature. Chastisement if deemed necessary should be administered in such a manner that the child is able to comprehend that it is also a punishment to the parent; in fact, many times the most efficient punishment and best lesson is taught the child by the parent manifesting great sorrow over the child's wrongs.

This also develops a more loving disposition and gentle temperament.

The best time to impress the child is during natural sleep, as the subjective mind never sleeps, and the objective or reasoning mind is relaxed during sleep. Start to talk gently to the little sleeper, gradually make your suggestions more forcible and you can impress his mind, giving instructions to restrain some inclination or correct any bad habit which he may have acquired.

Suggestions given to the child to help him, or give him greater interest in any particular study, which seems to be difficult for him will many times increase his interest and ability in the branches which may have been naturally difficult for him to master, and thus cause his reports to come from school changed from the lowest in his class to the highest standing.

In the general training and entertaining of your child, always point out the beauties and the grandeur; never calling his attention to the unpleasant or unhappy things in life. Cultivate by word and exam-

ple a cheerful, happy disposition, and your child will be a pleasure and comfort to you instead of being cross and worrisome. Never speak to him of fear of darkness, storms, thunder, etc., or frighten him by saying "somebody will get you," as many are in the habit of doing. Fear seems to be the natural development in child life, and great stress should be given the counteracting of any belief in superstition or supernatural things; teach him that there is a reason for everything.

Again, a child is not strong morally, and the evil example of bad playmates, with a habit of lying and deceiving will poison his mind before you are aware of it, if you do not take great precaution to prevent it.

Unfortunately, our world is far from being virtuous or good, and nine out of every ten temptations are evil, and the parents should feel the responsibility of fortifying the mind of their child against the evil, and thereby benefit the coming generations, as the children of to-day are the men and rulers of to-morrow.

LESSON XLI.--HOW TO WIN AND RETAIN THE AFFECTION OF OTHERS.

You have doubtless often wondered why it was that many persons, plain of face, plain of figure, possessing only ordinary education, no especial qualifications or accomplishments to fit them to shine in society or business, still could number their friends and admirers by the dozen. In the light of the instruction which we have given you thus far, you will readily perceive it is through personal magnetism that this is accomplished. You should know how to be a leader in your circles. There may be some person whose affections you wish to win. Develop a magnetic personality. Concentrate your mind on the thought that the person must care for you. When you meet him or shake hands with him look him directly in the eyes with the fascinating gaze described in a former lesson and greet him with any remark that may come to you naturally, with your heart or soul filled with affection for him, and just as you break the gaze or release the grasp of the hand, concentrate your whole mind on the mental suggestion, "You like me." It is

possible to do a great deal in this connection through telepathy--by concentrating your mind on the person and willing that he should like you. But to have any great success with this method the mind of the other person must be in a relaxed condition and free from engrossing thoughts. A good time to experiment with tests in telepathy for the purpose of creating love or increasing the affection a person may have for you is when the mind of the person is passing to sleep--when the objective is relaxed. Keep the thought constantly in your mind that the person in question will like you, that they must like you. Do not overdo in your attentions when in their company, but treat them courteous and keep it ever in your mind that they must care for you, and in many instances they will be affected by your influence.

LESSON XLII--THE TERM HYPNOTISM.

As I explained to you in the introduction, the word "Hypnotism" is a misnomer when applied to the science generally, as it is derived from the Greek word "Hypnos" which means sleep, and "ism," means simply a

condition, the true meaning of the word is-- A CONDITION OF SLEEP.

Your own judgment will tell you that this is not the correct name for a science through which it is possible to influence or sway the mind of another man; cure many various diseases, and produce wonderful psychic phenomena WITHOUT PUTTING ANYONE TO SLEEP. To influence you need not produce "Sleep." The mind of your subject may be on the contrary, peculiarly active. When you induce sleep in another person or in yourself; when you make a person oblivious to surroundings, then you have hypnotized him, and such a condition may be rightly termed "Hypnotism,"-- a condition of sleep. This, however, is the only phase of the phenomena which can be correctly called "Hypnotism."

I trust you fully understand this, and that you are ready to accept in the light of reason the word "Psychratism," the exact meaning of which is "A condition produced by the superior power of the mind," which embraces all phases of mental influence, and conditions produced by mind power, whether brought about in the waking state or through

the sleep condition.

LESSON XLIII-- HOW TO PRODUCE THE HYPNOTIC CONDITION.

If you have mastered the preceding lessons, and understand suggestion, duality of the mind, and the power of the voice, eyes, etc., you are ready to induce the hypnotic or sleep condition in your subject. Ask him to sit in a chair and make himself comfortable as if he were sitting down for a long rest or sleep; to simply believe and think he is going to sleep; that he is very tired and is going to have a good rest. You can stand or sit in front of him; but be sure that you are above him--so that in order to look into your eyes he must look up. This has the effect of tiring the optic nerve much sooner. Look him directly in the eyes and have your mind concentrated on what you are doing, then begin your suggestions. Here is where the mastery of your own voice is very useful. You must give your suggestions in a tone to make the subject sleepy. Say, "Now, think of nothing but sleep; just imagine you are very tired and are going to enjoy a good rest; that you have settled yourself

for a nice quiet sleep. Think of this and of how good it is to rest when you are all tired out. Think that you are going to sleep and that you need rest. You are very tired and you are going to have a quiet, restful sleep." Repeat these suggestions over and over again, in a manner to induce sleep, that is, draw the words out in a tone to naturally make one sleepy and always lay a little emphasis on the words "rest" and "sleep." Then you may continue by saying in the same manner, "You are going to sleep. You are getting sleepy, you can't keep your eyes open. You are getting very SLEEPY, DROWSY and TIRED. Now let your eyes close. You are going to have a NICE, QUIET, RESTFUL SLEEP. You are getting TIRED,--DROWSY and SLEEPY. S--O TIRED,- SO DROWS--Y,- SO SLEEP--Y---A QUIET, RESTFUL SLEEP.--NOW YOU ARE ASLEEP. YOU ARE SOUND ASLEEP," etc. Repeat each of these suggestions from three to ten minutes or any others of their nature that may occur to you, and you will soon have him sound asleep. Even after you think he is asleep it is well to keep up a line of suggestions, saying that he will be entirely

rested and feel refreshed when you awaken him. And as he is going to sleep you can tell him he will awaken at your command instantly. When you want him to awaken all that is necessary to say is, "When I count three you will awaken and feel better than you ever felt before in your life. One--two--three--WAKE UP." This must be said forcibly and positively, not as though you thought he might not awaken, but with conviction. Or you may snap your finger close to his ear and say, "RIGHT, ALL RIGHT," or "WIDE AWAKE."

LESSON XLIV--QUALIFICATIONS OF A GOOD SUBJECT.

The first essential qualification of a good subject is one who has the faculty of Concentration of thought well-developed. It is almost impossible for any one to perform a test in Psychratism on a person of weak mind, or one who cannot control his thoughts. In reality the subject does more to produce the test than the operator himself, as he simply assists the subject in concentrating his mind upon the suggestion. By his continued talk the subject's mind does not have

a chance to wander from the thought he is trying to impress.

Many persons are of the opinion that complexion, color of eyes or hair, build, etc., are features in the development of a good subject. This is entirely wrong, as it does not make a particle of difference whether a person be light or dark; whether he has blue eyes or black; light or dark hair, or whether he is tall or short. I have had excellent subjects in all shades of complexion--young and old. All that is necessary is the faculty of concentration. If a person is able to think of any one thing for any length of time; if he is able to submit his mind to the thought you wish to convey and remain oblivious to the persons or things around him, he is a good subject. It is the mind that is influenced not the complexion; it is the mind through which you work.

LESSON XLV--HOW TO TREAT PATIENTS WITHOUT HYPNOTISM.

Many persons will tell you that in order to treat diseases successfully or obtain permanent cures you must first place the patient

in the hypnotic, or sleep condition. This is, in the great majority of cases, as false as many of the other instructions they give you. I will say to you candidly that the most phenomenal cures which I have made have been accomplished while the patient is just on the borderland of sleep; when you have gotten him in sympathy with you and the mind is entirely passive, and, consequently receptive, although he is still conscious of surroundings and can answer or assist you through the objective senses, you will have better results, than if you place him in the hypnotic condition. Is it not reasonable to suppose that if you could get the mind of a person in such a condition that he would unhesitatingly accept "Sleep" suggestions, he would just as readily accept any other suggestions if given in the proper manner, more especially those for his own material good. Some schools teach that it is necessary to first hypnotize the patient and then suggest something like this, "When I awaken you, you will find that your pain is entirely gone," etc. The only virtue in placing the

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patient in the hypnotic condition before giving a treatment, is that it develops the faculty of concentration of mind, and some patients will find it much easier to think of sleep than to accept your suggestions for an immediate cure, as their doubt and lack of faith retards their accepting your suggestions. In the majority of cases, however, it is not necessary or advisable to produce the hypnotic or sleep condition in order to obtain the best results in the treatment of diseases.

LESSON XLVI.--USE OF BRIGHT OBJECTS.

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The only virtue in the use of "Bright Objects" for inducing the hypnotic condition is that they tire the eyes. Any object will do this. It gives a point on which to steady the gaze, and, as you probably know, one cannot look at any given spot or object for any great length of time without feeling a sense of weariness, especially if the object is a little above the head so that he is forced to look upwards.

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There has been many erroneous and misleading statements made by those

manufacturing or selling worthless contrivances to be used for this purpose, claiming that these instruments contain some great power in themselves, and are valuable helps to the operator. There is a trifle more virtue in the revolving mirror only on account of the fact that the monotonous motion will tire the eyes sooner, but even this has long since been discarded, as it is not required by a student who has developed the possibilities of his own mind, and has learned the tremendous power of suggestion. There is, as above stated, no virtue in them any more than there is in the end of your finger, the tip of a lead-pencil, or any bright object which was one of the old methods used to induce sleep by tiring the optic nerve, but this method is now obsolete and not used by scientists or teachers of any ability.

LESSON XLVII.--SYSTEM IN OPERATING.

It is absolutely necessary to have a system in conducting Psychiatric experiments. This is as important as it is in everything else. No person has ever succeeded in any work unless he went at it systematically. Have

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your lessons well in mind before you attempt to operate. Be confident that you will succeed. Go about your work with a consciousness that you are ready for any emergency and let nothing surprise you. When you find a subject who proves to be extraordinarily good in tests do not lose your head, take it as a matter of course. If you understand your business and know what you are going to do before you begin, there is no reason why you should not have greater success than you even anticipate. So, I say again, systematize your work. Master each lesson as you come to it and in operating or making a test of any kind follow your instructions step by step.

LESSON XLVIII.--AUTO-HYPNOSIS.

Auto-hypnosis is simply self-induced sleep. The ability to do this can be acquired easily, if you have developed concentration of mind. There are many ways of accomplishing it. Whenever you induce sleep in yourself you have produced auto-hypnosis. You have doubtless hypnotized yourself many times when you were unaware of what it really was. You may

have found yourself unable to sleep at night and used some of the primitive methods of counting numbers, counting sheep jumping over a fence, repeating Bible passages over and over, or looking steadily at a bright light to bring sleep. Whenever you have been successful in this, you have in the true and only sense of the word hypnotized yourself. Now, when you have developed concentration of the mind, and are able to sit or lie down and control your thoughts, it is an easy matter to imagine you are tired and sleepy and keep thinking of it. In a very short time you will be sound asleep. Think of the suggestions you would give to a subject if you wished to put him to sleep. You can have the thought of awakening at a certain time in your mind as you sink to sleep, or if you do not you will probably awaken at your usual hour in the morning.

LESSON XLIX--POST-HYPNOTIC SUGGESTION.

A post-hypnotic suggestion is a suggestion given to a person while he is in the hypnotic or sleep condition, which he is to carry out at some future time. The possibilities of post-hypnotic suggestion are well nigh limitless. To try this test you should have your mind fully concentrated on what you wish the subject to do. Make your suggestions firmly and positively and repeat them several times. Say, for instance, "To-morrow, at 4 o'clock you will come to see me at my office" or anything you want him to do, even if it should be in a week, a month or more. A subject will usually carry it out and when questioned as to why he did so will give some reason of his own; If told that he did it because he had been directed to do so, will emphatically deny it, as he will not remember that he was told to do so.

It is valuable in curing habits as you can tell the subject that in the future he will not have any desire to drink, smoke, or whatever habit you are trying to break.

LESSON L--HOW TO PROCURE SUBJECTS

If the idea of suggestion and the possibilities and different forms of suggestion have taken root in your mind and you thoroughly understand the theory of the duality of the mind, you are ready to proceed with the work in earnest. Be very sure that you understand Suggestion thoroughly.

When imbued with the facts which I have given you, take some subject and make a test. Handle the subject in an intelligent way, eliminate entirely from your own mind the thought that you are going to perform some mysterious feat, and convince yourself, which is true, that you are able to produce the condition you are about to attempt, and you will have no trouble in convincing your subject. It is safe to say that any man who objects to making an experiment in the science does not know what is best for himself. It is a mark of individuality, and something all cannot do readily, to be able to give up easily, or rather to relax the objective faculties, as it proves that the person is able to concentrate his mentality and has complete control of the objective mind. If you will take this stand, you will have

no trouble whatever in inducing any person of intelligence to allow you to experiment with him.



FIRST POSITION, "FALLING FORWARD" TEST.

LESSON LI--PHYSICAL TESTS.

By Physical Tests I mean tests which can be produced without the subject being hypnotized, or test in controlling the subject's muscles while he is wholly conscious. Many beautiful and interesting tests can be made with the subject without his ever losing consciousness, yet he will be unable to control his own muscles.

A very simple test, and perhaps one of the easiest to accomplish, is the falling test. Have one of your subjects stand up with his feet close together and with his arms hanging carelessly by his sides. Then ask him to look directly at you and to concentrate his mind on the thought of falling; to think of nothing but the sensation of falling without any fear of falling; stating that you will not let him fall or hurt himself. Make passes over the head and from the back draw the hands forward over the temples, press lightly, and then hold them still for a moment about an inch or so from the sides of the head. Now, slowly draw them forward directly in a line with the eyes, that is, draw them forward very slowly in a straight line toward



SECOND POSITION, "FALLING FORWARD."

yourself. With the mind of the subject concentrated on falling and earnestness on your part, the subject cannot help falling--he will, unconsciously, follow your hands, or rather, make an effort to keep near the hands as if he thought he was falling backward instead of that you were drawing your hands away.

LESSON LII--MODE OF PROCEDURE.

I will presume you have convinced some person that he will be benefitted and not harmed by making an experiment with him, in some of the deeper tests, and who is ready to act as a subject for you. Have him sit in a chair in a comfortable position; have him relax all his muscles until he feels perfectly at ease and remain in that position for some little time until he is fully relaxed. Do not hurry. Allow him to remain with the eyes closed for a time while you are making monotonous suggestions, similar to the following: "Relax all your muscles. Concentrate your whole mind upon the

thought of being tired and sleepy. Think how good it feels to sit quiet and rest when you are all tired out. Relax fully. Don't think of anything but sleep--of being tired, drow--sy, sleep--y." See that your subject is obeying your suggestions; that he is making an honest effort to relax, while you, as in all experiments, must appear serious and confident, never laughing or joking or allowing anything to be said that will interfere with your subject in his efforts to concentrate his mind upon your suggestions. You must constantly keep up a monotonous line of suggestions on being tired and sleepy to assist the subject in concentrating his mind upon that thought, for if you stop talking your subject's mind is apt to wander from the thought of sleep to that of diagnosing his own feelings or listening to surrounding noises. It is, therefore, necessary that you keep talking in a positive manner until, after a little experience, you will be able to judge when your subject is sufficiently relaxed, or in a condition of serviency, so that his subjective mind will accept your further suggestions. Do not try to hurry this first and all-

important test. It may require from five minutes to half an hour, depending upon your subject's ability to concentrate his mind upon your suggestions. Then, try this or some similar test to prove whether you have influenced him or not. Say, for instance, "Now close your eyes a little TIGHTER and concentrate your mind upon the thought of your eyes being STUCK SHUT. IMAGINE THERE IS SOMETHING STICKY ON YOUR EYELASHES AND THAT YOUR EYELIDS ARE STUCK TIGHT;---THAT YOU CANNOT OPEN THEM."---Throw still more force into your manner and voice. Speak a little louder and faster and say "CLOSE THEM TIGHTER,---TIGHTER YET.---THEY ARE STICKING FAST---SO TIGHT YOU CANNOT OPEN THEM. Now, try and you will find that you CANNOT open them. Try hard, HARDER---you CAN'T open them---HARDER yet---you CAN'T open them.---THE HARDER YOU TRY THE TIGHTER THEY STICK---YOU CAN'T GET THEM OPEN." If you have given these suggestions with sufficient force without any hesitancy, or trembling in your voice, but with an air of implicit confidence in your ability, and your subject has fully relaxed, to make an honest test, you will, in the

great majority of cases, be successful in this test, which is full assurance of success in future experiments. Then ask him to close his hands, that is, double up his fist and looking directly at the hand, emphasizing your suggestions with gestures of your closed hand say, "YOUR HAND IS CLOSING TIGHT,---TIGHTER,---TIGHTER,---TIGHTER---YOU CANNOT OPEN IT.---TRY WITH ALL YOUR MIGHT YOU CANNOT OPEN IT---YOU CAN'T OPEN IT. YOU CAN'T OPEN IT," etc. Lay particular emphasis on the word "CAN'T" in every instance. This instruction applies to all minor physical tests such as locking the hands, holding the subject fast in the chair, making him unable to speak his name and many other tests. Remember all this time that the subject is not necessarily asleep, but may be perfectly conscious, yet, if his mind is fully concentrated on your suggestions and you have given them with sufficient force, and your voice showed earnestness and expectancy, you will almost invariably be successful.

You may sometimes find it necessary to come in contact with your subject in producing physical tests, for reasons which will be described



FIRST POSITION IN "CLOSING THE HAND" TEST WITH CONTACT.



LAST POSITION IN "CLOSING THE HAND" WITH CONTACT.

later. Should you be unable to close the hand of your subject by oral suggestion alone, assume the position shown in the accompanying cut. With your left hand placed firmly but gently on the back of his neck, take his right hand in your right, and direct him to look steadily at his knuckles, and make passes over them, then close your hand over his tightly and reiterate the suggestions as before, saying, "Close IT TIGHTER, TIGHTER," etc., at the same time see that the subject does close it tightly and keeps looking steadily at it. As you tell him to try to open it, draw your hand around over the back of his hand and keep the contact as shown in second illustration. This procedure will often make you successful when you have failed in using oral suggestion without contact.

LESSON LIII--INSTANTANEOUS METHOD.

Some institutions professing to teach hypnotism base the merits of their lessons and exploit on their "wonderful" instantaneous method. I will say to you frankly that you cannot hypnotize any person instantaneously in the sense which they use it. They endeavor to make you believe that they can give you information whereby you can fully control or instantly put a person in the hypnotic condition whom you have never seen before or whom you meet on the street or any other place. Such a thing is simply impossible, unless the person has been used as a subject before. Many times in giving exhibitions, the operator can turn quickly and influence some person in the audience and perhaps get complete control over him. I have done so myself many times. The reason why this is possible is that the persons are gazing at the work of the operator; have their minds concentrated on the work, believe in the operator's ability, and are in a relaxed and receptive condition. The operator notices these persons as he casts his eyes around and

acts at once, sure of himself, as he has developed self-confidence and knows what he can do, and by a quick, positive suggestion and gesture is able to affect this relaxed, susceptible subject.

I told you when you became my pupil I would give you the truth. When you have developed a subject and know what you can do with him, you can place him in the sleep stage without a moment's preparation, as you have educated his mind to receive and act upon your suggestions instantly. You can also, oftentimes, have a wonderful influence over persons, even strangers, by quick, positive, forcible suggestions. Taking them unaware and unconscious of your motives, they accept the suggestion, not having time to use their objective mind in reasoning. This embraces all that is known as instantaneous hypnotism. The claims made by some schools that they can teach you to control any one at any time instantly, is positively false and cannot be done.

LESSON LIV.--HOW TO RESIST THE INFLUENCE OF OTHERS.

There are two ways of resisting the influence of another person. In the first place, as will probably occur to you at once, you must develop personal

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magnetism and be the dominant personage. You must acquire the power to be the positive one, and to do this you must persevere and develop the latent magnetism within yourself to its fullest extent. Whenever two persons meet, no matter where or how, there is an unconscious struggle for supremacy instantly. With a glance of the eyes, the battle is fought. One of them unconsciously recognizes his supremacy instantly, while the second party also unconsciously concedes that the other possesses the dominating mind. Now, I do not mean to be understood that these facts are recognized in the objective minds of either, as all this takes place instantly and without conscious thought. You must be prepared to be the master mind and thus fortified against the conscious or unconscious mental influence of any other person or persons; you can only do this by reaching the highest point of development of this particular branch of the science of Psychratism.

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If you want to resist the influence of one who wishes to place you in the sleep, or hypnotic condition and find yourself relaxing or giving way to the suggestion or influence of the other, turn your tongue over, placing the un-

der side up against the roof of your mouth and hold it there. If you do this it will be absolutely impossible for any person to have any effect on you against your will. This has been proven many times by me in experimental work and during my road career. It is probable that the consciousness of having the tongue in that position, and the reason why it is there, works as an auto-suggestion and takes precedence over the suggestion of the operator. You must, at the same time, mentally desist, feeling that you have sufficient mind-power. Fortified by your faith in these instructions, you can resist any one.

LESSON LV--HOW TO CHANGE THE NATURAL TO THE HYPNOTIC SLEEP.

When you are assured that a person is sound asleep, stand at a little distance, say in a very low tone, "Sleepy, sleepy, sleepy, tired and sleepy, quiet restful sleep." After repeating over and over, in a low monotonous tone, these and similar suggestions, you should gradually speak a little louder and with more force and say, "You are very sleepy. You are very tired. You are very sleepy, are you not?" or "are you

sleepy?" If you have made the line of suggestions long enough and started very quietly so as to not have awakened the sleeper, he will, in the majority of cases, answer you. Should he not, however, say again "You are so tired, you want to sleep, don't you? Answer me--tell me--you want to sleep, don't you? You will not awaken but you will answer me." This is generally sufficient to get an answer from the sleeper who is then susceptible to your suggestions and will receive suggestions, especially those given for his moral or physical benefit, and rarely awaken unless the suggestions be of a nature contrary to his moral inclinations, in which case they will in all probabilities, arouse him. After you get an answer from your subject, you can have him open his eyes or perform any of the tests possible through suggestion. By then giving the suggestion that he will not remember what you have said, in case you do not want him to know, he will have no recollection of what has transpired. If you do not care to have him awaken at that time you should say "Now you will sleep on quietly and rest and wake up at your

usual time" (or at any time you may stipulate) "and feel bright and well." It is a good idea to always say before awakening a subject from the hypnotic condition, "Upon awakening you will feel fine, bright, light-hearted, happy and contented; better than you ever felt in your life."

LESSON LVI--HYPNOTIZING AT A DISTANCE.

The fulfillment of the general acceptance of the term "Hypnotizing at a distance" is impossible. When a person tells you that you can telephone, telegraph or write to a person and throw him instantly into the hypnotic condition, he tells you what is not possible of accomplishment, with one who has never been hypnotized or who resists the influence. The test can be produced only when the subject is willing, or there is an agreement between the operator and subject, so that the subject accepts the suggestions made by the operator, and allows his mind to dwell on the idea, so that in reality it is practically auto-hypnosis on the part of the subject. You can easily understand that when your

personality is absent the subject has every chance to throw off the influence of the force of your suggestion, but if he wants to do as you tell him, can concentrate his mind on the message you have sent, and he has repeatedly relaxed to your command prior to this test, he will be influenced just as if you were present. I have produced this test many times, and it can be accomplished only under such circumstances.

LESSON LVII--HOW TO HYPNOTIZE A NUMBER AT THE SAME TIME.

An operator can put a number of subjects in the sleep stage at the same time as easily as he can one. When you have a dozen or more persons sitting around in a state of expectancy, their minds are concentrated on the thought of what you are going to do, they are ready for development. All can listen to your suggestions and be affected by them without making it any greater task for the operator; in fact, many times a number of subjects can relax better together than any one of them could alone, especially if he is conscious that the others are curiously looking at him.

When you start in to give some demonstrations, it would be well to have one or two subjects whom you have hypnotized before, and make a few tests with them first. The circle has then gained confidence in your ability, and are more ready to accept anything you say as the truth. The very fact that the balance of the company are waiting in a state of expectancy for your demonstration and watching your work, renders their minds passive to you, and it is then an easy matter to control at least a majority of them.

LESSON LVIII--HOW TO AWAKEN HYPNOTIZED SUBJECTS.

If you have confidence in yourself, it is very easy to awaken your subjects. When you wish to awaken a subject all that you have to do is to snap the finger and say "All right," or "Wake up" in a peremptory tone of voice and you will find that he will obey your command. In fact, it is not absolutely necessary to snap your finger, spat your hands or resort to any of the many manifestations usually used by public demonstrators merely for stage effect. The positive com-

mand "Right," "All right" or "Wake up" will awaken your subject. Yet it will do no harm to snap your finger and it may help you to throw more force into your command to make a gesture as you speak. Oftentimes subjects will awaken with a start. To avoid this, especially in elderly or hysterical persons, it is well to say "When I awaken you, you will feel all right. You will feel better than you ever felt in your life. You will be as bright as a dollar, and will awaken quietly as you would from a natural sleep." It is possible that your first command may not awaken him at once. Should this be so, it is because you have not spoken firmly enough and all that you have to do is to repeat, more positively, the suggestion to "Wake up." If the subject still shows no sign of awaking, continue with your commands more and more positive; do not become alarmed or manifest that you are fearful that you cannot awaken him. Remember this important truth: A SUBJECT CAN ALWAYS HEAR THE VOICE THAT HAS CONTROLLED HIM, and although he shows no sign of waking, it is not because he does not hear you, or that

he is beyond your control, but because he is so sleepy, and the complete relaxation is so restful and pleasing that he does not want to be disturbed. There is no danger whatever of your not being able to awaken any subject whom you have put to sleep if you will follow these instructions.

LESSON LIX.--HOW TO AWAKEN SUBJECTS HYPNOTIZED BY OTHERS.

When you have a subject who has been put to sleep by another person, and you desire to awaken him or are asked to do so, go near to him as though he were in a natural sleep and begin your suggestions of sleep. Say POSITIVELY and CONFIDENTLY, "You are sound asleep. You are very sleepy, SLEEPY, SLEEPY. You are going DEEPER and DEEPER ASLEEP. You are in a profound, DEEP SLEEP," etc. Make these suggestions and especially the latter ones in a tone suggesting the condition, that is, when you say "You are in a profound sleep," speak in a deep commanding tone. You must throw the subject in a still deeper state and thus bring him under your influence and servient to you before you can awaken him. It might

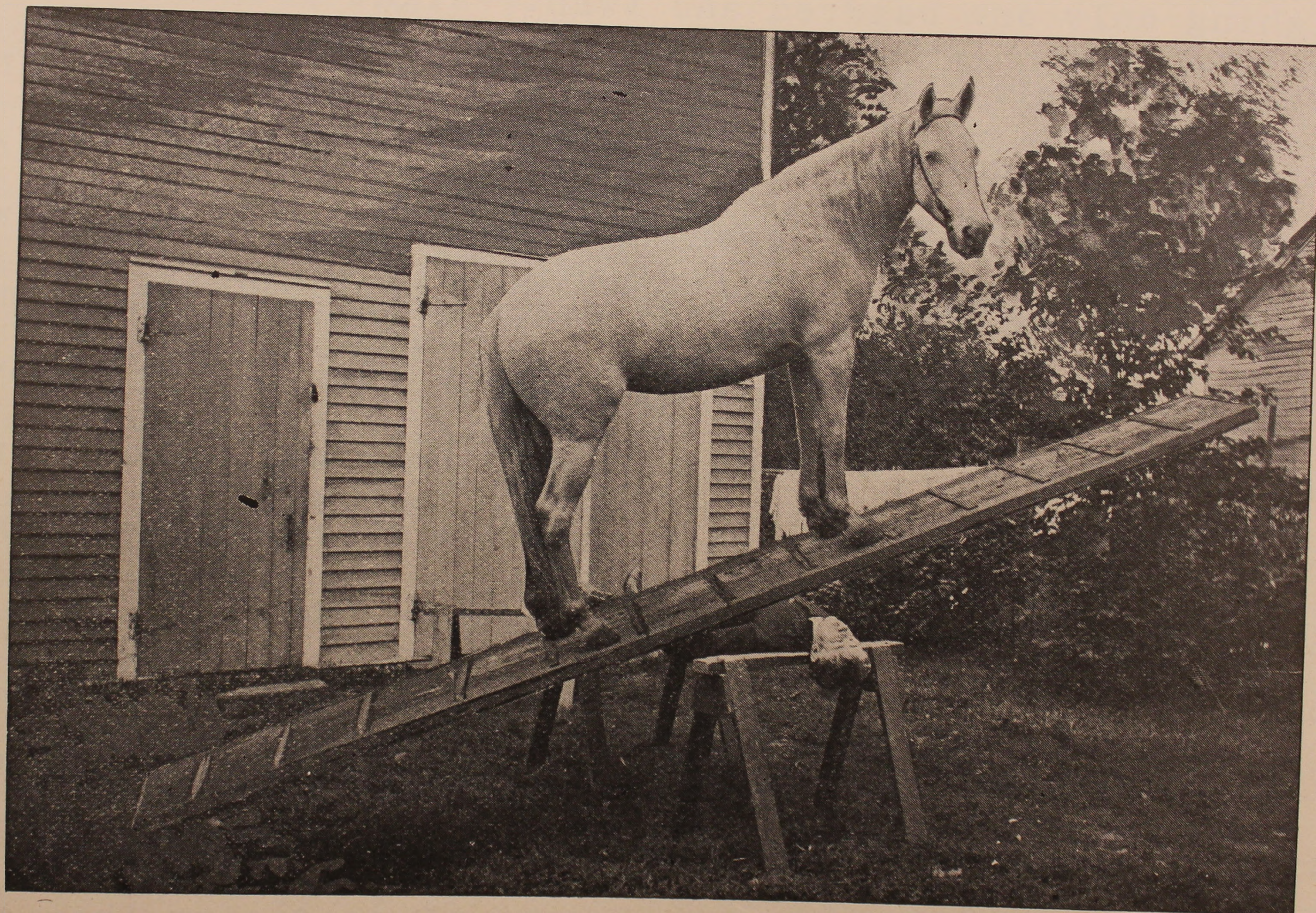


PROFOUND SLEEP BY SUGGESTION.

be well to make a suggestion like this, "You are sound asleep aren't you?" in order to get a reply from him that you may know he is susceptible to your suggestions before you give the command to awaken. Then use the same formula given in the foregoing lesson for awakening subjects. It is necessary to use more force than with the subject in whom you have induced sleep yourself.

LESSON LX.--CATELEPSY.

The condition where the muscles of the body become perfectly rigid is called "Catelepsy." When you make a subject's arm or leg perfectly rigid, that is, a condition where the muscles are combating each other which causes the part to become perfectly stiff, it is called local catelepsy. When the entire body is put into this condition it is complete "Catelepsy" and it is truly wonderful what a great weight the body can sustain when supported at the extremities only. By laying the body across two supports at the neck and ankles, enormous weights can be placed upon the subject's body without it even bending.



I believe that I have produced the most startling tests the world has ever known in this respect, having caused a frail young man twenty years of age, weighing only one hundred and twenty-eight pounds to hold the enormous weight of twelve hundred and fifty pounds. Again, I produced this condition with a young man weighing one hundred and thirty-two pounds. A huge stone weighing seven hundred and eighty pounds was laid across his abdomen while his body was suspended in the same manner, the stone was held until two strong men struck thirty-three blows with an eighteen pound sledge-hammer and the rock was crushed and fell to the floor, the weight was so great that one piece of the broken rock when it fell, crashed through the theater stage floor.

The accompanying cut--which is an exact photographic reproduction--will fully explain a test which I have made many times, having carried this beautiful Arabian horse thousands and thousands of miles with me in my public career for the express purpose of producing this test upon the Theater stages, as was my usual custom. This test was produced

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exactly as the cut represents it: The subject's body resting on supports but four inches wide at his neck or shoulders, and ankles. An oak plank sixteen feet long and twenty inches wide is laid across the body midway between the supports, which, added to the weight of the horse and my own weight--as many times I rode the horse over this human bridge--making a total of about twelve hundred pounds.

To the best of my knowledge and belief, this test has never been presented in this manner by any one except myself; although others have tried to claim the credit.

Feeling that this may be doubted by some sceptical readers, I will give a few extracts from press notices taken from hundreds of similar newspaper comments:

"Daily Journal." June 6th, 1899.

Freeport, Ill.

"On the stage he put a boy in a cataleptic state, and resting his neck on one support and his ankles on another, a heavy plank was laid

across his suspended rigid body, and Prof. Vernon astride of his beautiful white horse "Beauty", rode over the plank; thereby making the body, resting on the supports at the extremities only, hold the enormous weight of man, horse and plank".

"The Evening Herald". April, 1899.

Ottawa, Kans,

"As promised, the Prof. led a horse and rider across the body of one of his subjects (the rider was Dr. L. J. Worthen, of Paola, Kans.) while the subject's body was supported only at the neck and ankles, and the plank over which the horse walked laid "teeter totter" style across the body".

"Morning News Democrat". June 1st, 1899.

Galena, Ill.

"A feature of last night's entertainment was putting a young man in a cataleptic state, then resting his neck and shoulders on one support, and his heels or ankles on another, and laying a heavy plank at right

angles over a suspended rigid body. Prof. Vernon then had his Arabian horse, weighing seven hundred and fifty pounds, walk over the plank, and thus the body held up the combined weight of the horse and the very heavy planks used in this work".

"Hiawatha Democrat". April 20th, 1899.

Hiawatha, Kans.

"He put a boy in a cataleptic state, then resting his neck and shoulders on one support, his heels and ankles on another, he laid a heavy plank across his suspended body and led a horse over the plank."

LESSON LXI--PUBLIC ENTERTAINMENTS.

PRELIMINARY WORK.

If you wish to make a profession of Psychraticism and desire to go on the road giving Psychratic or Hypnotic exhibitions, you should have at least, two good subjects to take with you. There is not a public operator on the road to-day who does not carry anywhere from three to six trained subjects. I never at any time carried more than two, and if you have made

good use of the instructions I have given you, it will not be necessary for you to have more than this number. Even with only two subjects I very often allowed one, and sometimes both of them, to rest, and use those whom I had developed from the audience, as your witnesses will be more fully convinced of the genuineness of your work if you use local subjects with whom they are acquainted. You will see that my instruction is so complete, and takes you through the work in such a thorough manner that it will fit you for the profession, if you choose to follow it.

The city in which you are going to give demonstrations should be well billed so that you are thoroughly advertised in advance. Upon your arrival, go to the best hotel, and endeavor to give your entertainment in the leading theatre. It will give you prestige with the better class of people. Go into the town with confidence. You may not be greeted with a large audience the opening night, and if it is your first appearance there, you should not expect it. In your introduction, explain the science as explicitly

as you can. Tell them the error of the general supposition that only weak-minded persons are susceptible to the influence of Psychratism, and endeavor to interest the better class of people by presenting the subject from an educational standpoint. Do not claim to have any supernatural power yourself, but state frankly that it is wholly an education, a beautiful fascinating study in a broad, undeveloped field. If you make your talk on these lines, and with an air of confidence and enthusiasm in your work, you will have no trouble in getting the sympathy and co-operation of your audience, and can give an interesting and educational entertainment, while at the same time, you furnish oceans of sport for the fun-loving masses with some of the ludicrous tests.

Make a call for subjects after you have made your address. You will easily be able to pick out those who will make good subjects. I cannot tell you just how this is possible, but after a little experience it will come to you the moment you look at a person. If you succeed in getting a good subject out of the audience, use him first; if not, use one of your own subjects for

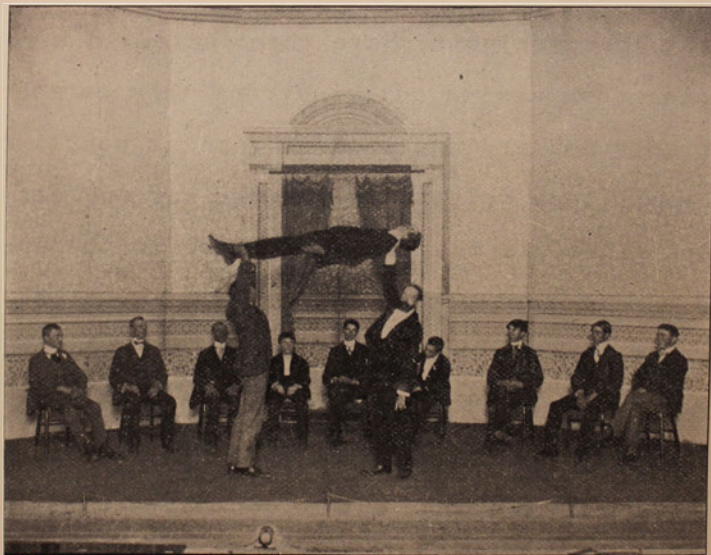
a few tests.

Your success with him will make the other subjects easier to influence; as I told you before, one watching a test naturally concentrates his mind on the work, falls into a state of expectancy and is more susceptible to suggestion. If you are just starting out, it might be as well to use your own subjects at first for a demonstration. Your education in self-confidence will be of invaluable service to you at this time. Be confident; enter heart and soul into your work. No one ever succeeded in stage work who was not an enthusiast in it. The nearer you come to entire sympathy in the work, the surer your success. Your subjects and your audience take on your mental condition and make the work much easier than it would otherwise be. You will often find that your preliminary remarks, if given with truth and spirit, will have a great effect on your hearers. Should you learn of any person in the town who is an invalid, it would not be amiss to offer, or consent to give your services at the home and effect a cure,

especially if the patient be well known. On the stage in the evening, it is well to make the announcement that you are willing to treat anyone free of charge. It will be a great advertisement if you effect a cure, as you can often do.

After procuring your subjects, have them seated in a row or semi-circle, similar to accompanying cut; instruct them to make themselves perfectly comfortable and arrange them in similar positions; that is, have them cross their legs, clasp their hands, or any easy position so that they all look alike, as they appear better to the audience than if each had assumed a different position. Ask them to close their eyes and think of nothing but sleep or rest. Have them think of their eyes being closed; of how good it feels to have them closed and that they will remain closed; that it is restful. Tell each one not to pay any attention to what the others are doing, but to concentrate his mind on the fact that his eyes are closed and that he is tired and sleepy and to give you his undivided attention, listen attentively to what you are saying, and

accept, at least for the time being, what you say as truth. Repeat, over and over, in a monotonous, tiresome tone, suggestions similar to those given you in a previous lesson for inducing sleep. Keep up this line

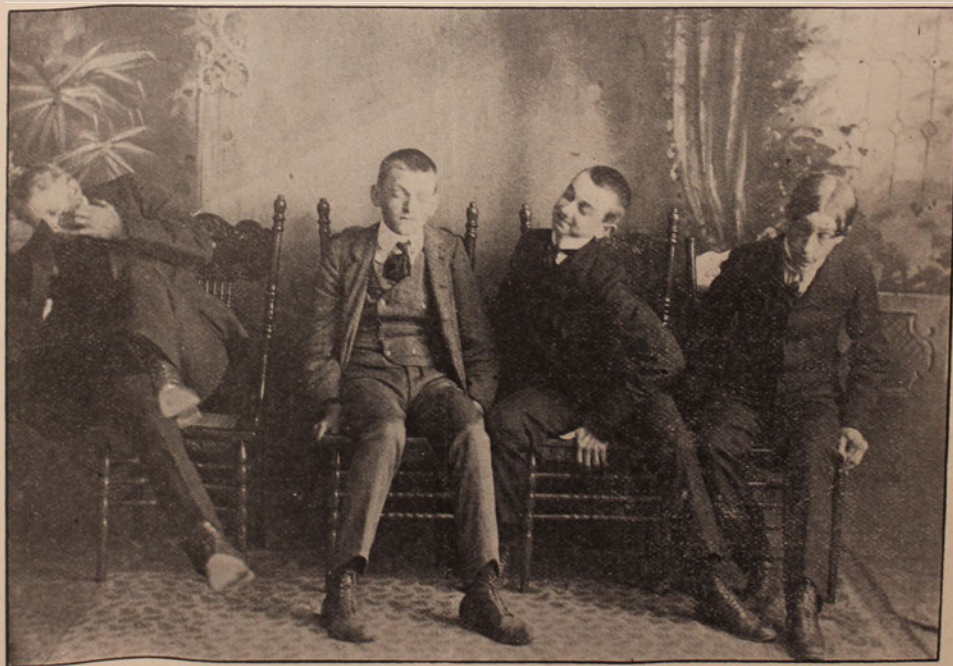


SUBJECTS IN THE HYPNOTIC CONDITION.

of suggestions from three to ten minutes, or until you can see that they are becoming thoroughly relaxed. Then go to the first one and make passes across his forehead, over the eyes and down his nose, pressing the thumb of your right hand on the nose between the eyes, concentrate your mind on what you are doing, and say, "Just imagine your eyes are CLOSED TIGHT; imagine how it would seem if your eyes were STUCK FAST; imagine that there is something STICKY on your eyelashes and that they are STUCK FAST " "Your eyes are closing TIGHT, TIGHTER, TIGHTER. Now try to open them. You can't open them. Try, TRY HARD, YOU CAN'T open them. The harder you try, the TIGHTER they stick; you CAN'T GET THEM OPEN." You will find, if your subject has thoroughly relaxed and has given you his undivided attention, he will actually be unable to open his eyes.

You must not make the mistake of imagining that this subject is necessarily hypnotized. It is simply a physical test (unless you have continued the sleep suggestions so long that you have produced the hyp-

notic condition) but it is not necessary however to induce sleep in order to be successful in tests of this kind. If your subject is in earnest and you have done your work properly, you cannot fail to succeed.



SUBJECTS UNABLE TO OPEN THEIR EYES.

However, if you should imagine that your subject is trying to act funny and silly, it may be well to excuse him and take occasion to say that you called for honest investigators; that you unhesitatingly admit that you cannot control any person against his will, and that you want only men of strong minds and those who have the ability to concentrate; that you are not there to fool with anyone. If you are satisfied that you have failed simply because he was trying to be cute and smart, it is a good idea to score him roundly on account of his inability to become serious, and dismiss him. This will have a tendency toward making the remainder of them become serious and make an honest effort to follow your suggestions. On the other hand, if you find your first subject a conscientious one, and yet you do not wholly succeed, pass on to the next, for you will find some subjects whom you will be unable to control no matter how serious they are, or how hard they have tried to follow your suggestions.



CURING HEADACHE.

LESSON LXII--A FEW EXPERIMENTAL TESTS

Now try a subject with some test like closing the hand, as outlined in a former lesson; or make him unable to speak his name--say to the subject "look directly at my eyes." At the same time you should act extremely positive and look at him earnestly with the over-powering gaze as described in lesson LIX--"Influencing power of the eyes". "Tell me what your first name is." When he tells you, ask him to speak a little louder so that all can hear. Make a pass over his throat and say, "Now try, try hard to speak your name. Try hard and you will find your tongue swelling in your throat and that you CANNOT SPEAK-- ACTUALLY YOU CANNOT SPEAK YOUR OWN NAME. You CAN'T SPEAK IT." Hold his eyes steadily with your gaze, and strange as it may seem, he will be unable to speak his own name. There are a hundred tests of this nature, and try each of your circle with a different one.

Then, when you have gone the round, you can ask two of them to stand up, and placing an empty wooden box on the floor tell them to imagine it



YOUNG MEN THINKING THEY ARE OUT IN THE RAIN.

is filled with lead; that it weighs a thousand pounds; to think how heavy it is, and say, "I want you to try to lift that box. You will find that you CAN'T do it. You CAN'T lift it, Try it. Make an effort. You CAN'T lift it.'" Repeat a line of suggestions similar to these a number of times. Some of the tests of which I gave you an outline in the early lessons may now be tried, one of which is the "falling forward" test which I fully explained. The "falling backward" test is also a very good one to start with. To produce this, stand one of your subjects in the centre of the stage, tell him to close his eyes and think of falling backward; just to imagine the sensation of falling; to concentrate his mind on the thought of falling. Stand behind him and pass your hands over his shoulders and down his spine in short rapid strokes, making suggestions at the same time, "In a few moments you will feel something pulling you backward. You will fall backward. Just think of it. Think of falling," etc. Then bring your hands down over the spine, but without touching him, say, "Now YOU ARE FALLING. You are FALLING BACKWARD. Have no fear of falling



SUBJECTS BELIEVING THEY ARE PLAYING MUSICAL INSTRUMENTS.

as you WILL NOT BE HURT." The person who does not fall is either resisting you or has no power of concentration, and you may as well dispense with him, for any person who will be honest and with closed eyes think of falling, cannot possibly help it.

By thus educating the minds of your subjects by giving them as it were, the A B C of the work first, you gradually lead and develop them into good mental subjects. You could not expect to have success in producing an hallucination with a new subject on the start if you had not made him passive by giving him physical tests in the beginning. Then again, your audience would not appreciate the finest mental test you could conceive, unless they were gradually brought to believe in you and your subjects by the physical work. If you were to make a subject deliver an address, believing himself to be a great and well known orator there would probably be, only half a dozen in your audience who would believe that the subject was not faking. But simple physical tests have the effect of instantly convincing them. I might give you a thousand or more



YOUNG MEN BELIEVING THAT THEY ARE LITTLE BOYS AND ARE MAKING
FACES AT ONE WHO HAS OFFENDED THEM.

physical tests to be used, but these will occur to you as you proceed with your work, and develop yourself and your subjects.

You must use originality and put your personality into the work, for that is the only way you can become enthusiastic and enter into the spirit of your work. You know that a speaker who reads from notes or who has memorized a speech or lecture, does not, nor can he ever, impress an audience equal to the one who understands his subject and is so thoroughly filled with it that he can make his talk extemporaneous and offhand. So you must use your originality or imagination. When you have used each of your subjects in physical work a few times, sit them all in a circle and stand before them in the centre of the stage. Ask each of them to look directly at your finger which you hold out before them and say "Now imagine you see a butterfly on my finger; just follow its outlines. It is a beautiful yellow one with spotted wings. Imagine it is the largest and finest butterfly you ever saw. See it poise on my finger. Now you see it fly away. Follow it with your eyes.



HYPNOTIZED SUBJECTS IMAGINING THAT THEY ARE AT A CAKE WALK
ON GRAND OPERA HOUSE STAGE, FREEPORT, ILL.
ACTUAL SCENE.

See, there it goes. What fine wings it has. Watch it fly this way and that. See if one of you can catch it," etc. Keep up a flow of suggestions of this nature, and you can instantly tell when the subjects have accepted the mental picture by watching the facial expressions and earnestness in their eyes. Act enthusiastic. As it flies away, follow the imagination with your own eyes. Emphasize its movements with gestures, and you will soon have them trying to get it. Or take the "strawberry patch" test. Have them concentrate their minds on an imaginary strawberry patch. Dwell on the greenness and shape of the leaves; on the largeness of the berries. Describe them. Tell them the largest ones are underneath, etc. Enter into the spirit of the suggestions until you almost see the berries yourself and you will have wonderful results. Many of the most severe tests are made easy of accomplishment by the ZEST, CONFIDENCE AND ENTHUSIASM YOU put in your work. YOU MUST ACT WITH YOUR SUBJECTS. There are a great many similar tests and these will all occur to you. Go to work with a will and you will find



HYPNOTIZED SUBJECTS SUFFERING WITH THE STOMACHACHE.

nothing is impossible to you, ACT OUT YOUR SUGGESTIONS AS IF YOU COULD ACTUALLY SEE THE OBJECT YOU ARE POINTING OUT TO YOUR SUBJECTS. Remember what I told you about the LAW OF IMITATION.

Again, oftentimes a failure occurs because an alien thought is in the mind while the operator is trying to make a test with an oral suggestion. The subjective mind of a person, when the objective mind is in abeyance (or, in other words, when the subject has relaxed or become passive and obedient to the will of the operator) is more sensitive to any suggestion than mercury is to the variations of temperature.

Thus you will see the necessity of having your own mind thoroughly concentrated upon the oral suggestion you are giving, as the subject may be influenced through telepathic communication by the thoughts in the operator's mind and not by his oral suggestions. See lesson LXIV. "Telepathy or Thought Transference."

LESSON LXIII.--PARLOR OR PRIVATE ENTERTAINMENTS.

You will find that it is much easier to conduct an exhibition before or with strangers than it is among your own friends, for the reason that your friends know you and have less faith in your ability, especially at first, and are naturally harder to get in a passive condition. Always make a little speech on the strength of mind evidenced by the power of concentration, and impress upon their minds by earnestness your desire only for those who are willing to make an honest, educational test. Tell them frankly that you cannot psychratize or hypnotize anyone against his will, and that you must have co-operation and an honest effort on the part of your subjects. Again tell them that a strong-minded person makes the best subject provided he exercises his mind strength in concentrating his mind on your suggestion. The man who is unable to concentrate his mind; whose thoughts are flighty, or who cannot control his thoughts will not make a good subject. The one who can fully relax for a test is one who can sit down and read or attend to his work, no matter what it is, and continue uninterrupted by any noise, talk or business

going on around him. The person who proves to be a good subject must necessarily have a strong mind and the faculty of concentration well developed. It is not true, as often stated that it is an evidence of weakmindedness for one to be influenced; in fact, it is emphatically the reverse.

After getting a number of ladies and gentlemen to consent to try their susceptibility to suggestion, start to work with a determination to succeed. Remember that in a former lesson, when I was telling you how to close the hands, I instructed you to close your own hand, and by gesture enforce your suggestion. This is advised, not wholly to impress your subject, but to assist YOU in CONCENTRATING YOUR OWN MIND, and you will be less apt to stray from the original thought. When you are striving to impress the mind of your subject, you will find that if you enter into the idea yourself and try to picture, as far as is possible, the scene in your own mind, you will be able to TALK AND ACT WITH MORE EARNESTNESS, thereby making a stronger impression upon your subjects, not only through suggestion, but also through "THE LAWS OF IMITATION," lessons III. and IV., and "TELEPATHY OR THOUGHT TRANSFERENCE,"

lesson LXIV. For example, taking one of the minor physical tests--as closing the hand, you could not expect to be successful by saying, "You can't open your hand" as if you were reading it from a book. But you must say forcibly, quickly and positively to the subject, "YOU CAN'T OPEN YOUR HAND," with an added emphasis on the word "CAN'T," as this word contains the whole virtue of the suggestion. If you were to emphasize the word "open" your suggestion would be more apt to be lost, as the subject's mind might accept the emphasized word and lose sight of the balance of the suggestion. You should put your whole soul in the work, close your own fist tight and BELIEVE YOURSELF that he cannot open his hand.

LESSON LXIV.--TELEPATHY--THOUGHT TRANSFERENCE.

Telepathy means the transference of thoughts, feelings, sensations, etc., from one person to another by some means other than the recognized senses of perception.

In the field of telepathy, we work entirely through the subjective or unconscious mind, without any assistance from the five senses, which are

the objective mind's mediums of observation. Concentration, of course, is an essential factor in telepathic work. A person to receive telepathic communications must be able to thoroughly relax and completely set aside the objective mind so that the subjective mind becomes keenly sensitive to receive the impressions from another mind. The one sending the message must be able to thoroughly concentrate his mind upon the intelligence he wishes to communicate. A very simple and primitive test, is that of placing three or four articles on a table; instruct one whom you believe to be a sensitive subject to retire from the room, and when called, to come in quickly and go to one of these objects without stopping to reason or guess which is the right one; take their first impression and act upon it. While the subject is out of the room, those assembled should agree upon one of the objects and all concentrate their minds steadily upon that one particular object, and continue doing so until after the party has made his selection, feeling that as the party returns, he will, and must know which one you want him to select.

If the subject is at all inclined to be sensitive and the others have concentrated their minds steadily, the test will be successful in the great majority of instances.

If minds can thus, by concentration, transfer thoughts that may be in them to another mind, certainly it does not seem impossible to carry the process a step further and establish telepathic communication between those who are separated by distance.

In the first place, a state of passivity must be secured in the mind of the person whom you wish to impress, or to whom you wish to send a telepathic communication. When you are in the presence of the person who acts as the subject, it is easy of accomplishment as the subject himself endeavors to read your mind or the minds of those present, and is thus rendered passive to your influence, but, when distance intervenes and the person on whom you wish to work may have no knowledge of your effort, you are running a chance of his mind being active and not in a passive condition. Consequently, the best time to work

through telepathy, is when the person is about to sink into natural sleep at night; when the objective mind is just relinquishing control of the faculties and the impressionable subjective mind alone is left in charge. The mind is then more susceptible to Psychic influences.

It is impossible to impress by telepathic influence a mind that is preoccupied; therefore, in order to be successful, you must reach that mind when the objective faculties are relaxed so that the subjective faculties are accessible to and can receive telepathic communications; otherwise your efforts would have no effect.

LESSON LXV.--CLAIRVOYANCE.

Clairvoyance defined means clear-seeing; not the seeing of material things with the natural eye, but the seeing of invisible things with the mind. Clairvoyance may be divided and subdivided many times. The two principal phases are, independent and dependent clairvoyance. Independent clairvoyance is the clairvoyant condition which is self-induced; which is taken on by the clairvoyant at will. Dependent clairvoyance is the clair-

voyant condition produced in a subject by another person.

There are many persons who are naturally clairvoyantly inclined and who frequently receive intelligence or impressions, without any apparent effort. Again, you will find many persons who receive impressions which they ascribe to intuition. In reality these impressions are subjective intelligences and are phases of clairvoyance. Many clairvoyants can tell you things that have happened in the past regarding yourself without any previous knowledge relative to the same. In fact, it may be possible for a clairvoyant to tell you anything that may have happened in the past, many times, giving you names or stating time and place of occurrences, where your mind was not dwelling upon the truths which they reveal, or perhaps you had forgotten them entirely. My explanation of this is, that a person in the clairvoyant condition receives the impressions through their subjective mind, and the intelligence may come from either the objective or subjective minds of others. You will often hear persons say that "the clairvoyant told me some wonderful

things, but he could not have read my mind as I was not thinking of what he told me, in fact, my thoughts were entirely foreign to the statements he made." This, however, is fully explained in the statement I have just made, that the impressions received by the clairvoyant may and usually come from the subjective mind and, therefore, it makes no difference what the objective or conscious thoughts of the subject may be.

Let me take occasion to say right here that upon this hypothesis, it will readily appear to all that thoroughly reliable forecasts of the future are impossible, as the intelligence given by the clairvoyant is gleaned from the subjective mind, and the subjective mind being the storehouse of memory, contains no intelligence except that received through impressions made upon it in the past by one or more of the five known senses. The clairvoyant cannot receive impressions which do not exist in the mind of some living person. The intelligence is usually, but not necessarily, gleaned from the subjective mind of the person whom the clairvoyant is reading for. It is therefore absolutely impossible to make any predic-

tions for the future, except those which might reasonably be made in judging the future by the past.

It is true that in many instances clairvoyants make predictions of future events with a great degree of accuracy from a knowledge of the person's past which they are able to sense, as we can all of us predict very nearly what a person will do in the future if we are thoroughly acquainted with his past. It is possible for a clairvoyant to give accurate and reliable information of things that have happened in the past without any knowledge other than that which they obtained by the clairvoyant powers, but any predictions they may make for the future are but speculative and cannot be fully relied upon.

LESSON LXVI--HOW TO DEVELOPE CLAIRVOYANCE.

You will now see the necessity of having perfected yourself in the fundamental principles of the science, and of having developed the ability to relax the objective faculties fully and become entirely passive, if you want to develop clairvoyance so that you can enter the

clairvoyant state at will. It is impossible to do anything at all in this branch of the science unless you are able to become passive at once and relax the objective faculties.

If you are able to fully relax, the achievement is practically accomplished. All that is necessary is to sit in a relaxed or passive condition and give voice boldly to the thoughts or impressions you receive, without stopping to consider whether you are right or not, as the first impulses are subjective impressions and, in all probability, are correct, but the decisions given after stopping to consider the thoughts, are the results of objective reasoning and they may tend to satisfy your own ideas, rather than be the more reliable subjective mental impressions..

LESSON LXVII.--MIND-READING AND THE SIXTH SENSE.

The sixth sense is the subjective sense of receiving impressions, as stated in the lesson on the Duality of the Mind, without the use of any one of the five senses which are the mediums through which the objective

mind is impressed. It is possible for an honest mind-reader or clairvoyant subject to receive impressions, or gain a knowledge of certain things, the conditions being opportune, without using the sense of hearing, seeing, smelling, tasting or feeling. Persons who are able to do this are extremely rare. The great majority of tests which the so-called mind-readers give in finding hidden things, etc., are, in reality, tests in muscle or vibration reading, as it is necessary for them to take hold of the hands or be in contact in some manner with the person they are working with. Their impressions are received through their extremely delicate sense of touch, as the person for whom they are reading, having his mind concentrated fully on the object he wishes the reader to locate, unconsciously gives a muscular impulse toward the place where the object is hidden, and they are able to recognize it, being blindfolded and their whole mind alert to receive this slight impulse, and they act unhesitatingly upon it.

Public operators, who work apparently phenomenal tests in mind-

reading, are usually assisted by confederates with a shrewd system of signals or means of communication, and the results are, in reality, the work of legerdemain or deception rather than a scientific test. You may have seen or heard of an operator making a drive blindfolded through crowded streets at a breakneck rate of speed, and marvelled at the possibility. This, however, is accomplished by muscle reading as described above. Those seated with the driver, having hold of some portion of his body--more often his arms--or sitting in a seat behind, holding wires or cords which are attached to the driver, unconsciously give the impulse which communicates to the driver the right way to go. A public operator, who has a great reputation for driving blindfolded, once stated to me confidentially that he was governed entirely by the muscular impulses which he received from the committee in the carriage, with him and that he drove at a high rate of speed purposely, an the intuitive feeling of self-preservation in the minds of the committee caused them to unconsciously push or pull in the direction which would avoid obstacles or danger,

whereas, if he were driving very slowly they might allow him to drive over obstacles, there being no special danger or harm in so doing.

He stated that when he was driving very fast, it was remarkable how distinctly the committee would unconsciously pull the side that would keep him from driving into a ditch or obstacle. From the above facts one can easily see that where an operator requires some connection it is not mind-reading, as the mind does not travel through the body, wire or cord connections. An honest test in mind-reading must be produced without any contact or the use of any of the five senses and, as I have just stated, such manifestations are extremely rare, although possible. Interesting and entertaining parlor exhibitions may be given with the tests in muscle reading however, and the majority of your company will believe it to be mind-reading.

LESSON LXVIII--SPIRITUALISTIC PHENOMENA.

The phenomena of spiritulism is one that interests, (while at the same time it mystifies,) thousands of persons all over the civilized

world. The firm believer in it, who has never made a study of the elements or principles of psychology, has, perhaps, more to base his faith upon than that given by any religion or creed from the beginning of the world to the present day, as the manifestations which he sees with believing eyes, not having the true explanation of the same, warrants his having unlimited faith in his belief that he has communicated with his departed loved ones. The general teaching of the Christian world is that the spirit lives on after death, and the wonderful phenomena oftentimes presented by spirit mediums in reproducing the voice or actions of departed friends, seems conclusive evidence to the believer in spiritulism and in keeping with this teaching.

This, however, will not stand in the light of scientific investigation, as it has been proven many times that the medium is largely dependent upon suggestion for the information derived. For instance, if you state to the medium that you wish to communicate with your

brother who is dead, you will, usually, receive some communication through the medium showing some of his marked personalities and coming as if from the other world, when, perhaps, your brother may be living. Again, I have known mediums, whom I have believed to be honest and who had no object in trying to deceive, to give communications with a great degree of positiveness and assurance from supposed dead friends of their patrons, when the persons from whom the communications were supposed to come had never existed--the investigator having suggested some imaginary person to test the value of spiritualistic communications.

It is not for me to say that the spirits of the dead do not, or cannot communicate with the living. Whether this be possible or not I cannot say; but the illustrations given should prove to you that the phenomena produced by spirit mediums is not convincing evidence.

One who wholly denies the wonderful phenomena of spiritualism in this enlightened age simply exposes his ignorance on the subject. Many inves-

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tigators deny the existence of and refuse to investigate manifestations which they cannot understand or explain. The laws which govern the phenomena under this head are precisely the same as those which apply to other kindred phenomena and that is, that the mind of the medium is, at all times, amenable to suggestion, and while many of the manifestations shown by them are received through telepathic communication from the mind of a living person, the majority of the manifestations which they are instrumental in producing, are hallucinations of their patron's subjective mind, and the spirits of the departed are in no way responsible for the phenomena.

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In summing up this subject after years of investigation and tireless research for the truth, I feel constrained to say that it is the most difficult of all branches of Occultism to understand or explain, and I am still carrying on experiments in this field, endeavoring to procure more positive evidence to give to my readers, and in conclusion will say, that while there are many manifestations which are almost impossible to ex-

plain, I am not yet thoroughly convinced that the intelligence comes from disembodied spirits, and must, therefore, leave this question to be accepted by the credulous, but as yet denied by the Scientists.

LESSON LXIX.--SUMMARY

In conclusion I will simply say, I have incorporated the few condensed lessons which follow in Character Reading, Palmistry, etc., to meet the demands of those who are interested in these subjects. I claim no personality for this branch of the work, nor can I say that I thoroughly believe in all the suggestions offered, but I have endeavored to give in a condensed form the generally accepted theories and best information obtainable pertaining to these subjects.

I trust you have profited by the lessons I have given you in the science of Psychratism. They have been compiled in the simplest language possible, and many gramatical errors have been purposely indulged in in order to use the most impressive language, as my aim was to make the work purely instructive upon this subject, rather than a literary production; to teach the truth;

to tell you what can be done and how to do it. I have aimed to show in a true light the wonderful possibilities of the science, and to remove the clouds of superstition which have been hovering over it for centuries. I have also given you a correct name, the definition of which embraces the whole field of Psychic-phenomena; not simply one condition that can be produced--Hypnotism--and that the least valuable to mankind. If you follow the instructions and directions, you will certainly succeed in any reasonable undertaking. If there is any subject now, or at any future time upon which I can give you further enlightenment, do not hesitate to write me. I shall always be pleased to assist you in any way possible.

I trust further, that you have not only perfected yourself in the lessons, but that you will put them into practice in your everyday life, and thus be benefitted.

I regret to say that in all the courses in "Hypnotism," Magnetic Healing," etc., that have been written thus far, none of the writers have confined themselves wholly to facts, but like the writers in Mental Philosophy, they

have indulged in theorising and mind-wanderings, thereby drawing a veil of mystery and Occultism over the subject. The authors of these courses seemingly have been bent upon composing a course solely for commercial purposes, and have made so many impossible claims that it is enough to disgust an honest student, and has had the effect of imbuing the whole subject with an essence of "Fakism," and deterred the better class of people from investigation. In reality, there are worlds of valuable possibilities in this science, and it is unnecessary to resort to trickery or deception in explaining this subject. I have endeavored to give you facts, not theories, and valuable, reliable information through which you can better your condition, no matter what your station in life may be.

I believe that we are now on the verge of a revelation in this field, and that the near future will unfold wonderful truths along these lines, which will be utilized by mankind for his best interests. This science, like electricity, although marvelous results have been accomplished through its power, is still in its infancy, and there is a vast undeveloped field before

us. A realization of the wonderful powers of man's mind and its complete control over the physical organization is the grandest gift God ever gave to mankind. Yet, how many are neglecting the development of the great possibilities surrounding them through ignorance of the power within themselves?

Put into practice the truths which I have earnestly tried to make plain to you; never say "I can't" but think of the IRRESISTIBLE and IMMEASURABLE POWER of the dual mind of man, and no matter how difficult the undertaking may seem, say, with DETERMINATION, "I CAN---I WILL" and with ZEAL, ENTHUSIASM and CONFIDENCE go forward to triumph in your every undertaking--YOU CAN if you but will.

Every statement made in the foregoing lessons, is based upon the careful reading of practically every page of scientific matter pertaining to Psychology, and its allied subjects that is printed in the English language, a careful investigation of the methods and theories of all the public demonstrators of the world, as well as years of prac-

tical experience in giving public lectures, demonstrations and untiring research for the truth, and truth alone; therefore, I say, accept the facts, ACT WITH CONFIDENCE, AND SUCCESS WILL CROWN YOUR UNDERTAKING.

Sincerely trusting that you will profit abundantly by my honest efforts, I beg to remain,

Your earnest investigator,

ALBERT VERNON.

Members of the Legislature Grow Enthusiastic over the Recent Discovery of
Professor Albert Vernon.

The New Science
of Mind and Power
worthy of Universal
Attention and Study



Senators and Assemblymen listen to a lecture by Prof. Albert Vernon, founder of the Vernon Academy, and are astonished at his demonstrations.

Senator Cocks and Assemblyman Gardner hold a Hyptonized Subject's body while a number of Legislators sit upon him—a wonderful test of mind power.

This is a reproduction verbatim of a newspaper write-up, regarding the Demonstrations made before the Legislature at Albany, N. Y. in April, 1901.

CHARACTER READING.

LESSON LXX.--PALMISTRY.

Since I first arranged my correspondence course of lessons in Psychratism, I have had innumerable inquiries as to whether I had a course of lessons in Character Reading, and especially in Palmistry, and at the solicitation of my many pupils and those interested in the study, I decided to include a few condensed lessons in Character Reading, as evidenced by the hand, head, face and handwriting. This is my only excuse and the reason I have incorporated the following lessons in this instruction.

Many intelligent men and women believe that the character and disposition of a person is, to a great extent, indelibly stamped upon the hand. How great a share of one's everyday life is shown by the shape, contour, lines and general appearance of the hand is little appreciated by the average person, and really the least understood by those who have spent the most time in the study. Everyone who is compelled to battle

with the world for life's necessities; those who have others in their employ and are obliged to trust departments of their business to the intelligence, veracity or honesty of others; parents who must trust the care and education of their children to others should thoroughly understand the science of character reading, and especially the branch--Palmistry. By mastering the instruction and familiarizing yourself with the principal signs, you can to a certain extent, read a person's character and govern yourself accordingly.

LESSON LXXI.--SHAPE OF THE HAND.

There are, practically speaking, four types of hands. Some Chirosophists divide the styles of hands into seven different types--Spatulate, Square, Artistic or Conic, Elementary, Mixed, Philosophic and Psychic. However, the first three and the last are the only important ones and the ones to be considered. The Spatulate Hand--that is, the hand having flattened finger tips--indicates activity, energy, constancy, self-reliance and a desire to benefit and make oneself useful. If a large

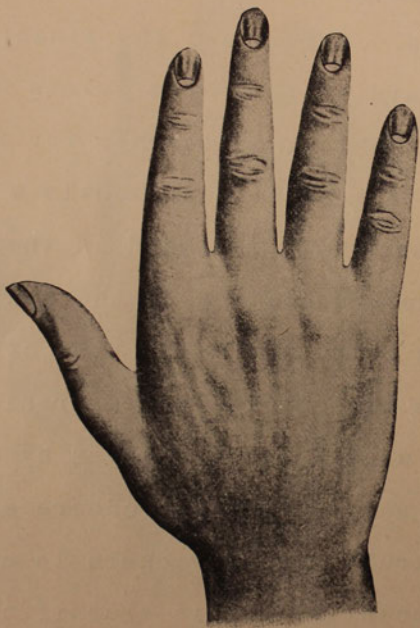


SPATULATE HAND.



SQUARE HAND.

thumb accompanies these splay-shaped fingers, its owner is given to worrying over having everything put to rights, as it were, and shows usefulness, materialism--no artistic taste. But should the fingers be smooth, there is a slight inclination toward art. If the joints are developed, great order is indicated, a practical mind, talents for mechanical invention. A large thumb magnifies these qualities, while a small thumb diminishes the tendencies. The Square fingered hand is the most useful of all, because it possesses the good qualities of the Spatulate and yet is capable of obedience to one in authority. The tips of the fingers need not be square, but the sides will be flat or four-sided. Persons possessing square shaped fingers usually judge others by appearances; they are punctual, love neatness, politeness, and adhere strictly to social observances. The person with truly square fingers is orderly, truthful and obedient to authority. Especially is this true if the joints are well developed. The smooth fingers are more given to finesse and diplomacy. The artistic type with long, cone-shaped fingers are the



ARTISTIC HAND.



PSYCHIC HAND.

hands possessed by artists and singers. The artistic--conic or pointed --hand is not useful and shows its possessor to be an unpractical person. The owner of such a hand is impulsive, imaginative, a lover of the beautiful, self-indulgent, inclined to enjoy life, easily influenced by surroundings and given to allow others to assume control and responsibility. Such natures like novelty, and consequently are inconsistent in affection, oftentimes called fickel. The large thumb intensifies these attributes, but if the hands are knotted--that is, if the joints are developed and rough--the indications are more favorable, there is less eccentricity and more reason. An artist with knotted fingers will not be as successful in originality with his brush or pen, but love of form and beauty is there, and coupled with his artistic inclinations is also a desire for material welfare. The Psychic hand has extremely pointed fingers and is possessed by poets, dreamers, religious fanatics--those persons who delight in beauty and goodness for goodness sake, who are obedient, self-sacrificing, and who would die for faith.

They are imaginative and idealistic, spend their lives in searching for ideals created in their own minds. They accept fate as it comes. Knotted fingers gives invention but no performance. The thumb is the most important of the fingers (if I may call it such). It is divided into three parts or Phalanges. The top joint, or the portion above the joint, indicates Will-Power; the second, Reason, and the third or ball of the thumb, Passion, Love. The more each one of these is developed the stronger is the particular quality which it indicates. If the top is large and well developed the person is obstinate, arbitrary, confident, strong willed, and of course as this shows lack of development, is the quality lessened. A short top joint shows weakness of will, a yielding disposition, lack of self confidence. If the second joint be long and well developed it shows reason, good judgment, thought, vice versa. The ball of the thumb, or the mount of Venus as it is called, shows the capability of affection. If it be large it shows love of amusement, a desire to be liked, a love of the opposite sex, strong passions. When

the ball is flat and shows no development, the person is selfish, undemonstrative, has no warmth of feeling for anyone or anything, Soft hands are indicative of indolence somewhere. Generally laziness of body except with square, smooth fingers when an inactive mind is portrayed. The person owning a soft hand likes the strange, hidden and imaginative in nature. Hard hands show their possessor to be energetic, they can work and endure what the ones with the soft hands cannot. Long fingers show a love of detail, while short ones evidence impulse and rapid decision. Crooked fingers indicate bad instincts. If they bend backward naturally, cunningness and deception. A thumb which turns backwards means generosity. A white hand shows coldness of temperament and a hairy hand a desire for luxury.

LESSON LXXII--NAILS.

Long, flat, curving nails show bad temper. Thin and fluted, they are warnings of weak health. Short nails evidence a critical disposition. Short and square, obstinacy. As a rule, short nails indicate intuition,

quickness, curiosity, and of a high moral tone of mind, and long nails show a lack of sympathy, a hardness of heart. White spots on the nails are favorable, and black the opposite, showing loss of character, etc.

LESSON LXXIII--THE MOUNTS.

In the palm of the hand are certain elevations called mounts. The ball of the thumb, as I have stated, is called the Mount of Venus; the Mount of Jupiter is at the base of the first finger; the Mount of Saturn underneath the second. the Mount of Apollo at the base of the third, and the Mount of Mercury under the fourth or little finger. The Mount of Mars rests underneath Mercury, between it and the Mount of the Moon, as the fleshy part on the outer edge of the palm opposite Venus, is called. The plain of Mars is in the centre or hollow of the hand. Let me give Venus precedence, as I have mentioned it first. Venus gives us the love of the opposite sex, admiration for beauty in any and all forms, love of music, a desire to please and be liked. If the Mount be well developed, the qualities are intensified and shows the passionate lover; but with a large

upper joint, denoting strong will, this is possible of being kept under control. The lack of development of Venus denotes coldness of nature, a dull intellect. Selfishness will spoil to some extent, the pleasures of life. The Mount gives us friends and affection but is little help in our worldly progress. Jupiter is domineering and denotes when developed, pride, ambition, religion, a desire to shine, a love of display and confidence in one's self. Excess in the Mount makes faults of the qualities pertaining to it. The person possessing a good Mount of Jupiter and strong will, will attain anything he seeks. Absence of the Mount shows lack of religious observances, selfishness and idleness. The Mount of Saturn is probably the most important of any of them, inasmuch as it has the power to alter destiny. The one who has Saturn developed to any extent will succeed only through hard work; he has a morbid horror of death; is given to solitude and cares nothing for criticism. If Saturn be flat, its owner will be melancholy. Should the person have a good fate line with a small mount, prudence and caution are characteristics and will help to bring success.

The development of Apollo gives grace of mind, temperament and charming qualities; taste for art, literature and a charitable disposition. The truest and best qualities of our nature lie in this Mount. Failings which are also inseparable from an artistic temperament, such as carelessness, fickleness, are also found here. A good Mount of Apollo gives its possessor a love of art and beauty for their own sake. Excess in the Mount simply exaggerates these qualities until they become bad ones, while the total absence of any Mount is to be as much deplored, for it indicates an aimless life and tastes for pleasures not the highest and best.

Mercury indicates wit, intelligence, quickness, invention and an aptitude for business. It also gives us a power of expression, eloquence, quickness of mind and facility for writing. The Mount in excess accentuates the attributes--the quickness and smartness in business becomes dishonesty, etc. The want of the mount denotes failure in business and a negative, aimless existence. The hand possessing the good Mount of

Mercury shows that the inclinations of its possessor are of a moral tone. Such persons usually marry early in life and, oftentimes, as a matter of business.

Mars gives courage, power of resistance, strength of mind, the ability to command. A good Mount of Mars will redeem deficiency in many of the other mounts. If Jupiter is also good, the possessor of such a hand may attain any position in life and will command respect from all. Mars in evidence, makes the soldier who wins fame by bravery and sheer courage. Mars in excess is not as unfortune as excess in the other Mounts--it gives an excess of bravery even to rashness. Of course, if the general aspect of the hand is bad, much development of the Mount is not good, for it denotes the tyrant, the bully, the unjust. No Mount shows timidity, nervousness and a want of presence of mind, and unless Pride--Jupiter--and will are developed, it denotes cowardice.

The Mount of the Moon shows imagination and a love of Nature's beauties--such as beautiful scenery, the sea, moonlight and storms. A high

Mount will give sentimentality also, especially if Venus is well developed. The absence of this Mount denotes a want of sympathy. A person having no Mount of the Moon cannot put himself in your place. He can be just, but it is usually a cold and hard justice. Of course, excess in the Mount, as in any of the others, is not good. It makes the possessor capricious, changeable, dissatisfied and superstitious. When you have considered the Mounts separately, you must take them together as the high developement of one, and the consequent bad portents may be weakened by the lack of development of another, or the strength of will or reason.

The Plan of Mars occupies, as I have said, the hollow of the hand. If the palm be very hollow success will not attend hard work. It is true that by perseverance and will he may succeed, but it will be only of a medium degree.

LESSON LXXIV.--LINES OF THE HAND.

There are five principal lines in the human hand, viz. The Line of the Heart, the Line of the Head, The Line of Life, the Fate Line and the Line of Health or the Liver Line, as it is often called. Beside these five principal lines there are a number of other lines, such as the Line of Apollo, or art, the girdle of Venus, the Bracelets, the Line of the Moon and the Marriage Lines.

The Heart Line begins at the outer edge, or precussion of the hand and runs along under the Mounts of Jupiter. If the Lines disappear between Jupiter and Saturn, it denotes passionate affection, but is a warning that hard work will attend the attainment of one's desires. If the line is deep, clear and narrow, the affections are strong and firm. Should the line be too long, extending over the edge of the hand on the outer side, it portends jealousy, and envious feelings; this is more apt to be true if Venus and the Moon are well developed. A short line determines a rather cold nature. A changed Line of Heart predicts

inconstancy; if underlined, an absorbing passion. Unless Will and Pride be strong, with the Moon well developed and a rayed (lines running inward) Mount of Venus, strength of passion is indicated and the makeup denotes a general lover. Lines rising upward from the line of Heart, tell us of the love attachments which the possessor may have had and indicate a person who is well liked. A hand that has no Heart Line shows its possessor to be selfish, unsympathetic, and one who is a hard master and will often sacrifice his friends to shield himself. Usually you will find in the absence of a Line of Heart, that the Head Line stretches in a straight line across the palm, showing that the person's head ruled the life and not the heart.

Should the Heart line go up to Jupiter and separate, it is a sign of gratified ambition. A Line of Heart without any branches indicates a loveless life. If the line should break under any particular Mount, you must look to the significance of the Mount for the cause of the break. If the Heart Line descends toward the Head Line, it indicates selfishness,

one who will allow inclination to interfere with duty. When the Line of the Head rises toward the Heart Line at the same time, it shows a yielding mind and the improbability of business success. If the Head, Heart and Life Lines unite under the first finger there is danger of early death, or a violent ending of life. The Line of the Head lies beneath the Heart Line and extends across the palm from a point about midway between the thumb and the first finger to the outer edge of the hand. For the best indications it should be united with the Line of Life at the beginning, and ending in the upper portion of the Mount of the Moon. Should it run in a hard fast line directly across the hand it indicates a spirit of over-calculation and shows one who refers all things to his head and acts accordingly. If the line be clear, long and even, the judgment will be good, the head sound and its possessor have good intellectual qualities. Of course, naturally, a pale, broken and descending line indicates the opposite--the intellect is weak, ideas changeable and headache will not be unusual. If the head and life lines continue to-

gether for any distance, it is not good for the intellect as it shows that there is not enough independence of thought and action. When the Head Line is entirely separated from the line of life in the beginning, there is a tendency to carelessness of self, should the Mount of Mars be fully developed, a bravery tending to rashness--the care for existence is minimized. If this separation exists and the Head Line is short and weak you will find jealousy also. If the Head Line be long and separated in this manner, you will find its owner to be confident, rather brusque, careless of other's feelings, apt to say what he thinks quickly--it implies want of tact. Of course, these are modified by the attributes of the other part of the hand. The descending Head Line is imaginative, and rarely practical--does not denote a good business man or woman, gives idealism, a poetic way of taking life, a "happy-go-lucky" sort of character, which with a weak will and reason, will be apt to disregard responsibility and bring imaginative worries. The sloping Head Line is literary and poetic, and if the Mount of Venus and the Moon

that
Line
is
be good and the little finger well developed, the capacity for writing exists. White spots under, near or on the Head Line indicate literary successes. The fork at the end of the Head Line, that is, if the Head Line seems to have two ends making a fork, the power of description is evidenced. A broken Head Line shows a want of fixity of ideas. If the break in the Line of the head separates and turns up to Saturn there is danger of death from wounds on the head. Should the Head Line be accompanied by another line running along beside it, so that there is apparently two Head Lines, it is a good sign and denotes a gain by inheritance.

The Life Line extends from a spot midway between the thumb and the forefinger around the ball of the thumb--the Mount of Venus--down to the wrist, and upon it we can estimate the length of our existence. For the best aspect the line should be clear, not too red, and continuous. If the line completely encircles the thumb, a great age is sure to result. We estimate the life at one hundred years. If you will draw a line from a point between the first and second fingers downward parallel with the

side of the hand, it is supposed to cross the Life Line at the age of twelve years and, going on down, again at ninety. Half the length is estimated to be about forty years. Should the Life Line be pale, broad and broken, it is a sure indication of illness and evil passions, which tend to injure health; if the line be pale and otherwise good, weakness of body is evidenced; with a good Head Line the indications are that the brain will be active even though the body be weak. Very frequently the Line of Life has a short line running along by its side on the Mount of Venus for a little distance, and this line helps to repair the feebleness of a pale life line--it is called the line of Mars. A fork at the end of the Line of Life is not a good indication and means that there will be no provision for old age or that the subject will have a laborious old age. If the Life Line stops suddenly before it comes to its natural ending (the wrist) it shows sudden death; but if the line begins again after the break and goes on for any distance, it shows that some accident which almost results in death or a dangerous illness will occur. Islands on

the Life Line mean temporary severe illness. Upward branches, or lines coming from the Line of Life, give vitality and energy to life, and downward branches show weakness; crosses at the end of the Life Line show failure, not necessarily from want of talents, but through illness, bad luck, want of application, etc. Small lines on the Mount of Venus running parallel with the Life Line show persons who have been influenced by others; and the deeper and clearer they are, the greater the impression or influence which these persons had, and it is easy to tell at what period of life these influences took possession by noting where they are as to their relation to the Life Line, proximity, etc.

The line of Fate rises at the base of the hand and extends up through the Plain of Mars to a point between Saturn and Apollo. This line is continually changing in the Right Hand. In the left, it shows our inclinations through heredity, environment, etc. If the will is weak and also reason, we may expect to find a broken fate line. When there is a division of the fate line, it denotes that changes in business or occu-

pations have taken place and the time may be very accurately estimated by counting from the beginning, which is at the base of the hand upward. The fate line runs the hundred years, the same as the life line, that is, if it runs up to the division between Saturn and Apollo, its natural ending, and we count years upward on the fate line, while we count downward on the life line. The cause of the changes are determined by examining the Mounts, Lines etc., and their significations, as they are given. The fate line may rise either from the wrist, from the Life Line, from the Mount of the Moon or from the Plain of Mars. If it rises from the wrist and goes straight to its natural ending, it denotes the subject to be fortunate and happy in his life. When it rises from the Line of Life, the indication is good, because it shows that Life and Fortune will mingle--That destiny and actual life are in accord. If it rises from the Mount of the Moon, success is largely dependent upon others and the person having such a Fate Line is apt to be influenced to a great extent by other people, more often the opposite sex. If the line begins

in the Mount of the Moon and ends on Jupiter, it denotes a happy and prosperous marriage. Should the line begin in the Plain of Mars, it shows either that the early life had been uneventful or that it had been troubled and nothing had succeeded until late in life. When it starts clear and strong and ends at the Head Line, it means that the subject made a good beginning and either through carelessness or the influence of others, the career was checked. The cause may be easily judged by other signs in the hands. Islands on the Fate Line indicate a passion for some one, a love, a strong attachment. The other signs in the hand will tell you whether this is a good love or not. If the will is weak and the Moon and Venus developed and rayed it is unfortunate, but if the Will is well developed and the Heart and principles strong, then it is simply a hopeless attachment and a story of untold love is shown. Absence of the Fate Line shows an uneventful, easy-going existence--one who takes life as it comes.

The line of Apollo runs upward between the third and fourth fingers.

It denotes wealth, success, distinction in art, literature or business, as the other qualities of the hand forecast. If it be clear and straight, all the better, and the more positive is the assurance of success. On the other hand, if it be faint, broken or crossed, you must look for the causes of failure in other developments of the palm.

The Line of Health rises from the wrist and ascends toward the Mount of the Moon, and if it be clear and strong, good health is denoted. It is easy for you to tell the state of the general health from this line.

The Girdle of Venus is a line extending in a half-circle from Jupiter to Apollo, encircling Saturn. This line intensifies the points or qualities in a good hand and exaggerates those in a bad hand. It is a sort of contradictory line. If the Girdle be broken, it would suggest intellectual failure in a hand that was inclined to literary pursuits.

Marriage lines run from the edge of the hand inward underneath the little finger. Short broken lines show broken engagements or influences which might have resulted in marriage if it were not for causes which will

be found in other breaks or lines in the hand. Deep straight lines, especially if there is a cross on Jupiter, show a marriage. Children are represented by perpendicular lines running downward from the base of the little finger on the Mount of Mercury. The deeper lines are sons and the fainter ones are daughters. The nearer the cross on Jupiter is to the base of the finger, the earlier in life will the marriage occur--on the center of the Mount the date is estimated to be about thirty years,

The bracelets, as they are most often called, are upon the wrist and usually run directly across the wrist. Each one is supposed to give the possessor thirty years of life, but this will be more accurately estimated by the Life Line. If chained it indicates a life of toil and hard work.

LESSON LXXV.--CROSSES, SPACES, STARS, SQUARES, ETC.

A cross on Jupiter, as I have told you before, means a marriage and success in wishes. The marriage may be unlucky, however, as you will have to determine by the Fate and other lines. Crosses are usually unlucky. A cross upon Saturn is misfortune. A cross upon Apollo is bad luck in

business or art, unless the Line of Apollo be clear and strong, when the cross looses its bad influence to some degree. When the cross is found upon Mercury a tendency to deception is indicated. Should you find a cross upon Mars, the indications are that the person possessing the hand that has such a mark will be in continual strife in family relations. A cross in the Plain of Mars, or the hollow of the hand, shows a change in life and denotes a restless and combative spirit, which will bring danger. When the cross is found upon the Mount of the Moon, it denotes deceit--lying. A cross upon Venus is a single love, a true unselfish devotion, often unhappy, unless there is to be found the cross upon Jupiter as well. A cross upon the Mount of the Moon means travel. Crosses upon any of the lines denotes change.

Stars indicate circumstances over which one has no control. It indicates on Jupiter, honor and riches--that is, that we will be honored and rich without any volition on our part. On Saturn, it denotes violent death. On Apollo, riches, but no happiness unless the Line of Apollo is well marked. Mercury's star tells us of dishonor through our own doings, unless the hand

be otherwise very good. The star on Mars gives us sudden death. On Venus, evil influence of the opposite sex. On Mount of the Moon, danger on water. A star on the Head Line denotes weakness of the brain, perhaps hereditary. If the star be near to Mars, it is said to be an indication of blindness.

Squares are good indications in the hand. They are preservatives. Where they are on a Mount with a cross or a star, they simply detract from the evil effect of the other signs.

The Grille--a net work of lines, that is, lines running at right angles with each other and crossing to form what we term a grille--when found upon a Mount exaggerates the evil qualities of the Mount. The Mount upon which the Grille is found gives the index to the character and disposition--gives the controlling features of the character. If the Grille is found upon Venus, you may safely estimate an excess of affection--passion. On Jupiter, the indications are pride, dominating will and selfishness. On Saturn denotes misfortune. The Grille on Apollo shows the subject to be addicted to vanity and folly.

The hand possessing a Grille on the Mount of Mercury, shows hypocrisy. On Mars, a violent death, and on the Mount of the Moon, discontent and melancholy are evidenced.

LESSON LXXVI.--VALUE OF PALMISTRY.

Many students of this subject place great importance upon a thorough knowledge of Palmistry. I have simply sketched the various indications of the hand in these lessons, as neither time nor space would permit me to dwell at length upon the subject. It is but a condensed outline of the generally accepted theory, and I offer it to you for what it is worth as the best information obtainable. I will not attempt to explain to you how it is positively known that the indications are correct, as this would be impossible.

While many, many times the hand portrays the real character of the individual, it is impossible to prove many of the statements and claims made by the most learned in this study.

PHYSIOGNOMY.

LESSON LXXVII.--HOW TO READ THE FACE.

Every part of the human face has the character of the individual indelibly stamped upon it, and the adept in reading character from the face, can judge character and disposition with a great degree of accuracy.

The round face, as we would term it, with a low, broad, rounding head and forehead, puffy cheeks, slow-moving eyes, soft, fat, double chin, large mouth, full lips, and short, broad nose, is indicative of a domestic character; the face with a long nose, large nostrils, a receding forehead, the lower part of the face inclined to the oval, and bright, active eyes, shows a pure-minded, cheery and active character.

Faces of habitual criminals have narrow chins and also those who are morally weak, and they usually have a short chin. When this latter is present it shows a disposition to fly from one thing to another, and it is impossible to make persons possessing this characteristic successful in any branch of learning or study. If the chin is small, positiveness

is wanting; length of the chin downward and forward shows firmness, and width indicates conscientiousness. The soft, round chin denotes a yielding nature and an inferior intellect; the oval chin indicates a taste or talent for some form of art, which the other signs in the face will specify; the square chin shows positive characteristics, with precision, mechanical and scientific taste and moral courage. The dimple in the chin shows art-loving tastes--all those who have won prominence in any form of art have either a round or a straight dimple in the chin. Large jaws are evidences of powerful mental faculties and breadth of the jaws also indicates longevity; writers and theorizers in light subjects disclose a jaw relatively less wide--witty, smart, bright people, quick at repartee and prominent humorous writers have this contour; the sharpened chin and forehead shows craftiness.

Fullness of the lower lip, if it is symmetrical, shows a nobleness and high grade of character and general refinement--a love of country. All great characters possess full, rounded lower lips. Where lips exhibit

a lack of development, the social, sympathetic and domestic faculties are defective. A depression in the lower lip shows the person to be bright and witty. Of course, it will be understood that exaggerations of any type simply intensify the quality--the abnormally full lip shows coarseness. Thin, pale lips denote secretiveness. Lips that jerk and twitch are evidences of weakmindedness or criminal tendencies. When the lower lip curves downward and outward, it is a sign of destructiveness, and in intellectual persons, sarcasm and an inclination to combat and oppose the theories of others.

The voice that is harsh and rough tells of a similar character; a sweet voice, rich and full, denotes some form of artistic talent and social qualities; lisping tones, evidence a lack of good judgment. As a rule the clearer the voice the clearer the mind.

The full, round cheek denotes gluttonous tendencies; the pure, oval shows artistic inclinations; dimples show fine feelings, mental powers and mirthfulness; hollow cheeks denote a lack of friendship qualities and

hospitality, as well as dyspeptic and consumptive tendencies; soft, flabby cheeks are indications of criminal instincts; high cheek bones show capacity for self-defense and qualities for nursing and healing.

The nose that is straight and slightly concaved at the junction of the nose and forehead, with moderately full nostrils, is the best type and shows great mental ability; if the nose comes in a straight line from the forehead, it denotes an immature intellect; a pointed, drooping nose shows the schemer; pug noses, that is if only slightly elevated, are usually found in persons of wit and quick intellect.

The eye that is full, round and clear indicates emotional, affectionate and active tendencies; an eye too full denotes incapacity for receiving impressions accurately and a tendency to untruthfulness and unreliableness; while an eye too small shows great secretiveness; the downward curve of the outer edge of the eye shows agreeability and, in most cases, morality; when the curve becomes abnormal it indicates untruthfulness in a desire to be agreeable--many politicians have this eye

and also polished criminals; overhanging brows show a keen faculty for observation; eyes which look as though they were very nearly closed, betray low sexual tastes and licentiousness; if the white is seen above as well as below, shallowness of intellect is denoted; should the white be largely visible all around the pupil, then the nature may be said to be passionate with little balance. Long, curved, fine, regular lashes are evidences of refinement of mind; straight, coarse and thick lashes are found on persons of blunt manner and more vigor than refinement. Eyebrows that meet in the centre and extend in an almost straight line across the forehead indicate conceit; those that are far apart in the middle denote a lack of practical sense; should the eyebrows start in the centre high up over the eye, it is an indication of a credulous mind--one who has a love of fiction in art and literature, a taste for the marvelous in religion; when the distance above the eye is only moderate, it shows a more observing nature; those that curve sharply upward from the inner terminus indicate deceit; black eyes are usually indicative of

activity, quickness of temper; blue, of even disposition; brown, a generous nature; gray. artistic tastes. Of course, these are modified by the shape and contour of the eye itself.

The forehead may be, generally speaking, either perpendicular, receding or protruding. The perpendicular forehead denotes noble ideas, lack of sensitiveness, but usually a person given to artistic inclinations, rather than the practical kind; the receding forehead indicates energy, balanced reasoning powers, sympathy, enterprise, mechanical ability, executiveness and the projecting one shows dullness, slowness and a lack of mental or manual activity.

This, of course, is simply a sketch for the amateur and, as space would not permit, I have endeavored to give only briefly the most important characteristics.

LESSON LXXVIII--GRAPHOLOGY.

Graphology--the study of reading a character of a person from his hand writing--has been given more attention within the last few

years than ever before, and by many is given great consideration, especially in business transactions by correspondence. A good Graphologist can take a specimen of handwriting and from it glean the general traits of character of the writer. Of course, to get a correct idea of the temperament or general character, you must have a specimen of his writing that was written without any thought of its being a sample for a reading, but dashed off in a careless or customary way. The Graphological student must study carefully every little detail, curve or ending of a letter. The ending or commencing of a word oftentimes shows certain traits of character, and all the little details must be carefully studied, for we must all learn the multiplication table before we can master arithmetic. Good or even beautiful writing is not necessarily an evidence of a refined character. It is hard to determine the complexion by the writing, but age can usually be determined as well as the disposition, not because the aged or those weakened by disease usually write with a trembling hand, but by general characteristics of the writing. Again, you must be

careful that your writer's individuality has not been to a great extent lost by the constant training of a penmanship teacher, so that the thoughts of the rules to be observed in writing occupies the writer's mind and hides his real character.

Consider well the style of crossing the t's as it is the keynote to many traits and should be given special study. The student must always bear in mind that the signs they are looking for must predominate throughout the writing and also that other signs modify or increase the manifestations of the characteristics, that is, even if one strong sign seems to abound throughout the writing, others, which would overcome or modify the trait being also present, will modify or even change the reading, as in Palmistry certain lines may be almost entirely overcome by certain other Lines or Mounts being full and strong. It will be impossible in the small space here given to give even a meager idea of this subject.

LESSON LXXIX--PHRENOLOGY.

Phrenology treats of the head, or, more properly speaking, of the formation of the brain. It is not merely the "Bumps" which are on the person's head, or their supposed significance, that constitutes the basis of Phrenology. The shape, contour, size of the head, generally speaking, and the formation of the brain structure itself, are to be considered by the student in this branch of Character Reading.

The large head is not necessarily an evidence of great mental qualities, neither does the small head mean the reverse. You must judge the person by the particular developments and then take into consideration the general make-up of the head. A person given to studious life usually has a head larger in proportion to the body; is generally of slight build with small bones and of medium height. The intellectual qualities are shown by the development of the part of the head directly back of the forehead on the top of the head. Great social tendencies are evidenced by the development of the lower back

of the head. The head that is well proportioned, that is, having no excessive developments, but equally proportioned in all ways, shows the person to have good judgment and sound mind based on observation; a head that is broader in proportion than it is long, shows a dominating character, one who will govern, whose perseverance and hard work will win anything; while, on the other hand, the one who has a long, narrow head usually has a weak character, lacks ability to win in any profession that calls for hard work or courage. There are many other types of heads, but it would be necessary to fill a volume if I should attempt to go into detail. It is a study that requires a great deal of time and experience to master.

LESSON LXXX--CONCLUSION.

I hope that my readers who are interested in the study of the mind only, will pardon this digression from the more valuable subject. As stated before, I was prompted to incorporate in this publication the few condensed lessons in Character Reading, etc., on account of the

many urgent requests I have had for information upon these subjects.

These topics, however, are of a different nature from the beautiful, inexhaustible science of Psychratism; they are more speculative and without as much positive proof to substantiate the theories advanced, yet, are of sufficient value to be given some consideration.

In conclusion, I wish to call your attention once more to the inestimable value of putting into practice the lessons which I have given you, and assure you that the information contained in them is not mere theory, but is based upon laws as unerring as the "Law of Gravitation", and are positive in their effects, and if you apply them with confidence and earnestness, your success will exceed your fondest expectations.